THE

WORKES

OF THAT

FAMOVS DIVINE,

Master IOHN RANDALL, late Preacher of the Word of God in little Escheape Loudon:

CONTAINING:

L Saint PAVLS Triumph.

II. The Necessitie of Righteousnesse.

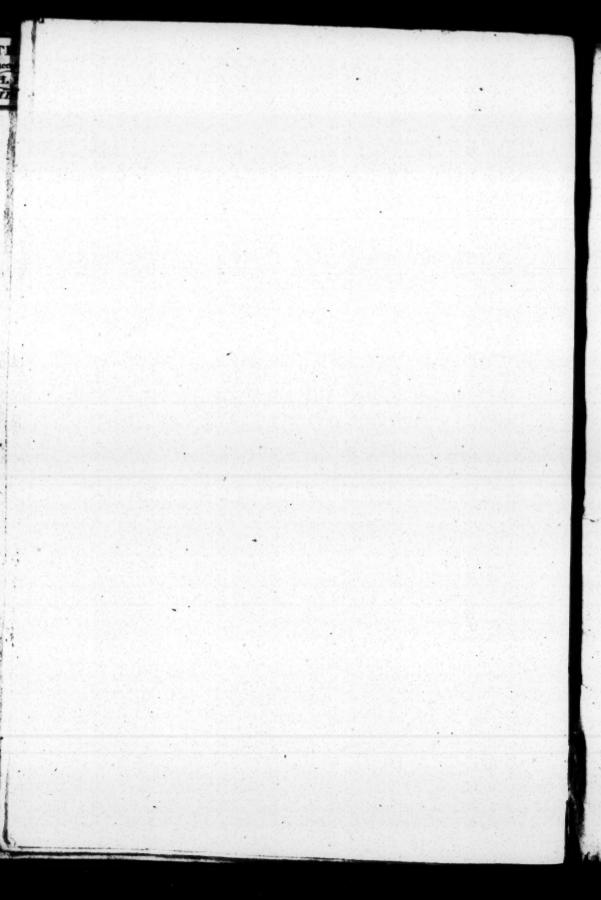
III. The Description of fleshly Lusts.

IIII. The great Mysterie of Godlinesse, &c.

All published since the Authors death by Mafter HOLBROOKE Minister of GODS Word

> Prou. 10.7. The Memory of the inst Shall be bleffed.

LONDON,
inted by H.L. and are fold by John Griffmond,
in Ivie-Lane at the Gunne, 1629.



TRIVMPH,

OR,

Cygnea illa & dulcissima Cantio,

That Swan-like and most sweete Song,

of that learned and faithfull Servant of God, Master IOHN RANDALL,

Bachelour of Divinitie.

Vttered by him (in an eleuen SERMONS vpon the eight Chapter of S.PAVL his Epistle to the Romanes, vers. 38,39.) lately before his death, in the time of his great and heavie Affliction, and vpon the Communion dayes, eyther altogether, or for the most part.

With an exact Table at the end of the Booke, shewing and directing to the maine and choice things handled in this Treatife,

By William Holbrooke, Preacher of the word of God.

The Third Edition.

LONDON,
Printed for H.L. R.Y. and N. Newbern,
1629.

TRIVMPE

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By William H. Brocke, Praise of Server I of God.

The Third Eletion.

FONDON, Printed for H.L. Q.R. Alebory,

1629.



TO M. DOCTOR CHAMBERS, DOCTOR OF Divinitie, and Pastor of Saint Andrewes Hubbart in little Eastcheape London, and to M. Matthew de Quester, M. kiobserd Stretton, M. Thomas Oline, M. Robert Wood, M Edward Madeson, M. Giles de Bur, and to the rest

of the Parishioners of the said Parish; All grace and happinesse in this life, and that which is to come.



After Doctor, and you the rest my louing friends, it is no insolete nor vnwarrantable course, for men to bee publishers of the Labours of others, and to have a hand in bringing them forth into the view of the world, and that after the death of the Authors of them, if wee eyther consider the examination of them.

ples of the feruants of God in holy Writ; lastist, of the men of Hezekiab, concerning divers of Salomons Product Meripe, uerbes fecondly, of Salomon, or force other, concerning capas, Pra

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THE EPISTLE

b Inscript.
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the words of Agur b; and thirdly, of Salomon himselfe, concerning the words and connfell of his Mother to hime; Or, if we consider the practice of holy men in all ages, both ancient and moderne, as, to instance in the writings of that late and worthy fernant of God Mafter Perkins, how many of them are extant, to his never dying fame? and yet most of them published by others after his death, as is plainely to bee feene, if wee looke but in the Title pages of most of them . Wherein those Worthies did (as it were) the office of spirituali Midwiues, in helping fuch children to birth: And had it not been great detriment to the Church of God prefent, and to come. and great pitty that fuch goodly children should have been brought to the birth, and there have berifhed for want of some to helpe to bring them forth? V pon consideration of this that hath beene faid, I have affootded my helpe to the bringing forth of this enfuing Treatife, a worthy and excellent Worke, of a learned and faithfull servant of God (not long fince deceased) well known to you and me. The excellencie of it will appeare, first, if the particulars therein intreated of, be but generally confidered; as first, the fpirituall communion or conjunction that is betwixt God and the faithfull. Secondly, the bond of this coniunction, the lone of God. Thirdly, the ground of this conjunction, Christ Iesus. Fourthly, the speciall interest the faithfull haue in him, and he in them. Fiftly, the certainety of the spirituall safety of Gods children amidst all dangers, and against all commers. Sixtly, the affurance the faithful haue, and may have, in this life, of Gods lone, and fo of faluation. Seventhly, the Christian mans bearing of himselfe vp in, and against all danger, vpon this affurance, with a declaration and disconery of divers of our enemies. and what they can doe against vs : If these be not excellent Theames, I know not what are. Secondly, the excellencie of this Worke will appeare, if the strict, and yet plaine and casie methode which is vied therein, be considered, which

DEDICATORIE.

will make it delightfull to enery one that readeth it, methode being to the matter spoken and vetered, as fashion to apparell, forme to building, and as Pottures of filmer, to Ap . Pro. 25. 21 pler of gold, which make much to the luftre and beauty of the Apples, and cause them to be delightfull too, and to bee much defired of the beholders. Thirdly, the excellencie of this Treatife will appeare, if wee confider the feafonablenesse of its birth : It is borne, and commeth forth in due time; for it intreateth at large of the afflictions and dangers to which the faithfull are, and may be, subject in this world, and furnisheth them with matter of support in, and against them all. And when or in what time could this Argument bee more seasonable than now, and at this time. wherein the Church and people of God are in fuch distresse, hazzard, and danger, and the destroying Angel of God is so abroad in many places of the world, and all places almost filled with warres, and rumours of warres, and who knoweth when the fethings shall end? Fourthly, the excellencie of this Treatife will appeare, if wee confider the fitnesse of, and the enablements wherewith this man was enabled to write and speak of this Subject, which were very great and many, whether wee confider the endowments of Learning, nature, grace, or experience; for befides the three former, hee was a man experienced in afflictions, being then, when hee studied, writ, and preached thefe following Sermons, and for the space of many yeares before, a man of many troubles, and of grieuous, and of heanic afflictions, by which (through the gracious bleffing and worke of Gods Spirit) he was made (as helier and better, fo) fitter to write and speake of the nature, kinder, degrees, and effects of troubles and afflictions, and of whar they can do, and of the supports in them, and against them. d h austade For as every man is best able to speak, and discourse of that visualist as narret aprofession, and the Mysteries thereof of which heis to raion, that man that is and hath beene long a man of troubles, fir Enumerat telt to write and speake of them, and of all things belonging miles vulneral

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THE EPISTLE

to them. That this man was (both then when he writ, and fpake thefe Sermons, and had been for long time before) a man of troubles, and heavie afflictions, belides the rellimo. ny of all that knew him, his owne words (which I finde written with his owne hand in his booke, by way of Preface to these following Sermons) doe plainly thew; his words are thefe: After a heavie burden, of many heavie infirmities, and fore afflictions, and hideous temprations, long endured, and still continuing vpon mee, I am come foorth once againe to speake in this place, not in any sense of firength recouered, nor yet in any linely hope of any abilitie to goe through with this great worke, but only in obedience to Gods commandement (who hath now brought me, I know not how, vnto this feruice) and in faith alone. This Treatife (excellent as aforefaid in fo many respects) I have beene moved to Dedicate to you, Mr. Doctor, and to you the rest of my louing friends, for three reasons. First, because I conceive that it doth more properly belong vnto you, than to any other; for, to whom should it belong, if por to you, Mr. Doctor, who fucceede the Author of it in his Pastorall charge? whereby you may see how, and with what kinde of nourishment, hee fed his, now your people: And to what people doth it more properly belong, than to you my louing friends, for whom it was first conceined, Rudied, penned, and preached ? Secondly, that I might manifest my intire love and hearty well-wishing to you all, amongst whom I have exercised my Ministry for the space of nine yeareslast past, and still doe by the mercy of God. Thirdly, that I might be a meanes of further knitting, and continuing you in vnfained loue one towards another, by ioyning you together in this Dedication of this Worke, whom God hath, by hisspeciall providence, loyned together in that neare band of relation, of Pastor and People. That this may be, and that you, and all others to whom this Treatife shall come, may gaine as much spirituall good, as the Author, in studying, penning, and preaching, and I in pub-

DEDICATORIE.

publishing defire; I doe, and will pray to him that is the God of loue, and the giver of all good things, and that through him who is the Son of his loue, and the means and way of all good things to vs, even the Lord Ielus.

In whom I am yours in the

fernice of the Lord,

William Holbrooke

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and forget not go gran for know, who (aggreted not to
pass for three, and the robotic conceivef God, and millioner
be shive in the fervice of the Lord,

To the Christian Reader.

Nderstand (Christian Reader) that these following Sermons, were given by the Anobor (as they were written by his owne band) to his towing friend M. Edward.

Miffelden, Merchant, who most Christianly, and willingly, upon the first motion delinered them the publishing of them, a good thing the more common it is, the better it is, for which then art much beholding to him : for by this meanes, then bast these Sermons as they were penned, and preached by the Authour, without addition or de. tunding Reide and weather are throughly upon them, than balt wes (Laffare thee) repent thee of thy labour : for show fouls finde therein much deepe, and neceffary heawenty doctrine, and (shrough Gods blessing) bee forsifbed with armour of proofs against all dangers and publics what seemer, that are wpon thee, or may befull thee in the life. Bee thankefull to God for this, and all meanes of thy frittuall good, which be affordeth thee; and forget not to pray for him, who forgetteth not to pray for thee, and the whole Church of God, and will even be thine in the fernice of the Lard,



SAINT PAVLS TRIUMPH

The SAINTS Conjunction with GOD, and support in

in the 116. Pfalme, verse 10. the Prophet Dauid speaks thus of himselfe. I believed, and therefore did I speake, in imitation of the profile of the Prophet, the profile Paul, a Cor. 4. 13. takes up the perg some speake. We also believe (suth he) and theres to see speake. And in imitation of that pradisfe, both of the Prophet and of the Apostle, I am now come here to speak (as God shall enable me) that which God hat be enabled me to believe: I believe that which I speake, and I speake that which I believe, and I speake that which I believe that the state of the peake it. And what is that which I believe it, therefore I speake it. And what is that which I believe and speake? Even the weight same matter and words which the aposite Paul believed and speake in the depth of his difficience.

LEDICATORIES.

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When Book (Christian Brake) shareheld (Month Growns, were glown by the Anther (A thr) with whither he his read many (Ottobar Testing M. Edward

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THE FIRST SERMON.

R o M.8. Vers. 38,39.

For I am persuaded, (or I am sure) that neyther Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things prefent, nor things to come, nor height, nor depth, nor any other eneature, shall be able to separate us from the love of God rehich is in Christ lefus our Lond.



Or I am perswaded, (or I am sure. (6.) It being the ordinarie por-1 tion of all Gods children to suffer many afflictions in this life; It was therefore the ordinarie practice of the Apofles, to minister comfort and consolation to all

God children against all their sufferings. Thus the Apostle here in this place, to comfort himselfe, and the faithfull against all afflictions, propounds two considerations: First, what the afflictions are that may befall Gods children; Secondly, what harmethey can doe them. And this he doth from the 35. verse. First, what the afflictions are that Gods children are subject to in this life; and they are of all forts, fore and heavie, Tribulation, Distresse, Persecution, Famine, Nakednesse, Perill, Sword, &c. Secondly, what harme can they doe to Gods children? He doth not exempt vs from any bodily dangers, (for therein wee are as other men) but they cannot endanger our spirituall estate, to deprive vs of that, they cannot separate vs from the love of God, which is in Christ Iclus

Iesus our Lord; for so the question intends, verse 35.

who shall separate vs from the lone of Christ? shall Tribulation or Distresse: As who should say, Nothing
can: No, they are so farre from doing vs harme in
our spiritual estate, as that contrariwise, we are much
the better for them, in that kinde: In all these things
we are conquerours, and more than conquerours, through
him that loued vs, verse 37. And hereupon the Apostle growes to a peremptoric resolution, and determines the matter clearely, both on his owne part, and
on the part of all the faithfull, That neyther life, nor
death, nor Angels, nor Principalities, &c. shall ever separate vs from the love of God, which is in Christ sesue

Lord, verf. 38,39.

The parts of this Scripture are two : First, the Apostles resolution, that neyther life, nor death of fall ener separate him from the Lone of God : Secondly, his protestation of this his resolution, I am persuaded for I am fure of it.) First, the Apostles resolution, that nothing fall separate him, Gc. The substance and effect whereof is this, That true Beleeuets can never fall away vtterly from grace : which he expresseth in these termes, that nothing can separate vs &c. So long as God loues vs, we can neuer veterly fall away from grace : But God loues vs alwaies; nothing can feparate vs from his loue: Therefore we can never viterly fallaway from grace. And that he might not feetinto speake vnaduifedly, or rashly, hee knowes nor what, therfore he casts vp his reckoning before handy as the wife King doth before he vndertakes war, Duke 12 37. So doth the Apostle fore-see, & set before his eyes, all the causes and dangers of falling away that may bee thought of, & then heartens himself against them all,

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against death; ag ainst life, ag ainst Angels & cand against all commens, never shall any thing feparate vs from the lone of God, neyther death, nor life, faith the Apostle: What danger focuer befals vs, it befals ys either in our life, or in our death, but neither in death, nor in life, Ball any thing separate rus (faiththe Apostle) therefore nothing can. Yea, but yet wee may be ouermarched with mighty enemies, which are too ftrong for vs. as Angels, Principalities, Powers; the Apostle continues his resolution, that God is infinitely more strong and mightic to faue vs, than all our enemies are to defroy vs ; and therefore faith, nor Angels nor Principalities, nor Powers, Shall ever prevaile against vis : Yea, but though our present state be good enough, yer things to come are uncertaine; weknow not yet how hardly wee may bee bestead hereafter inon our death beds. &c. But, faith the Apostle, all shall be well then too: our God is not a God a farre off but at hand too our louing God is not onely for the time present, but for the time to come, even for all eternitie, his love never changeth: And therefore as our flate is good for the present, so it is for the time ro come, God hath secured vs for that too, neyther things prefent, nor things to come. Yea, but there is a great beight about vs, we may be fratched up of that, and a great depth below vs, we may be swallowed up of that. No, saith the Apostle, our God thar loues vs, rules in all things, both in the highest beights, and in the lowest depths charace, and therefore it is neyther the beight of Heaven, nor the depth of Hell, that can separate os : Yea, but there are infinite Creatures in the world, & we know not what mischiefe they may doe vs : but, saith the Apostle; they are but Creatures, and therfore in the hands and

disposing of God their Creator, who is our louing Father in Christ lefus, and therefore nor any one of them can nor all of them together fhall be able refered fpendand empty it felle into thefe feern, ste jurbun Now fecondly of his protestation, I am per freaded or I am fure of it. It is not a bare conceit, but a full ber fivation in me : I doe not goe by thinkings and glock fings, but woon's foreground, I am faire of it; and heire I make it known to all the world; Be it known to the faithfull tor their comfort and reloyeing boit known to the wicked, for their terrois and alto nifemone be ir known to the Angels inheaden Jandbee ir knowne to the Divels in hell, that I am perfwaded, that I am confident in it that neither death wor life out Oh Paul, great was thy fairty to Othou belocome Man or Wo man what focuer thowart, labour and friethou to get this perswasion into the hearts and it thou dans not get this full perswafion which was in the Apostle yet labour to be arrue beleever, make fure work for than and then Paul doth here affine thee, ashimfelfe, than neither death, nor life, coc. fball ener be able to foparate thee from the tone of God in Christite frog for Raid does not speake this onely in particular of bimfelfe, burof vs, purring it the case of every belowing man & woman : Hee faith normothing can separate mee, but of that is, all the faithfulk and furely he had the Spirit & could not bee deceived, and therefore what was his cafe, is ours. I am fure not any thing can separate meet and I am fure not any thing shall separate them, who focuer they be that have faving faith : For I am perswaded (faith the Apostle) that neyther death, wer life, nor angels, coc. Shall be able to separate is from the home God, which win Christle fou our Lord pill of viol ! Now

Now for my more orderly proceeding, and your better vnderstanding. I will cast this Scripture into this mould: The whole substance of the Text doth foend and empty it felfe into these seven particulars. First, is a matter of Implication, and that is, that there is a Communion or Conjunction betwixt God and the faithfull. Separation presupposeth Conjunction: when the Apolle faith, nothing can separate us from God it is necessarily implyed, that there is a Conjun-Gion betwixt God and vs. for things that were never ioyned rogether, cannot bee faid to bee separated one from the other. Then secondly, hee expresseth the bond of this Conjunction, and that is, the lone of God, Thirdly he shewes the ground and foundation of this Bond and Conjunction, and that is, Christ Jefus our Lerd Fourthly he declares a special interest that the faithfull have in Christ Iesus, by a note of neare and specially reference berwixt Christ and the faithfull our Lord. Pifely the Apostle anougheth the certainery of the fafety of Gods children amidft all dangers, no thing can feparate us and this bee enlargeth in many particular dangers, even the greatest that can bee imagined death, life, or Sixtly, he protests his confidence which hee hath concerning this their fafety, as being the undoubted truth of God, Iam persmaded, (or Iam Are, (%) Seventhly, he beares up himselfe boldly vp on this assurance, against all assistions and dangers thanever did, or ever could befall him: for this is the maine drift of this whole discourse, being propounded by way of a reason, for I am sure. Why doth hee infult ouerall these ? Because hee is sure, and bold againft them all. Now to the particulars; and first for the matter of

Implication, the Doctrine is this; All true beleguers Dettrine. are joyned to God in Christ, and have a gracious and an holy and spirituall Communicatiand fellowship with him. The point is but implyed here, and therei fore I must not bee very large in it but you because it is fo implyed; as being one specialt meanes of our flanding fast in the state of grace, it must not bee left entoucht, nor yet too sparingly handled, It is a do-Brine hard to be evader flood, and I dare fay, it paffeth the capacitie of man to vaderflandicin the perfection of it : I fax, it is hard to be wade stood; but it is hard der to be beleeved, but hardelt iof all to be arabifod) We will speake som what of icherefore, of the way of Explication, that so we may the better vidersand ital fecondly formewhat by way of Confirmation; that we may the better beloeve to thirdly, formewhat by way of Application that wee may the better praand of the Szeraments, they have Commentations

First, for Explication , there is a two fold Com Explication. munion with God, one generall, the other specially the generall is common roall the Creatures; vall have communion with God, they in him, und bee in them they in him as their Creator, he in them as his Creatures? And this communion they have with God in Christ too, who is the first begotten of enery Creacure, cand in bim all things confift, colof. 1.15.17. As if beenhould fay, Christ hath communion with God, for hec is the Image of the annifible God : The Creathres have com munion with Christ, for he is the first begetten of currie creature, and in him all confist ; and fo consequently all the Creatures have some kinds of Communical with God. The speciall Communion is two fold; eyther that Communion which the Angels have with God.

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God, or that menhaue with God; the first we will let passe, as not so incident to the point in hand : For the fecond the Communion which men have with God. it is of two forts also, generallor speciall : Generall. which all men have with Goldby nature, as men; for Christ having taken oppor him the whole nature of mankinde all mendoe communicate with him; as he is manthey partake with him, and hee with them, as man with man, as the Apollo bowes, Hebiz. 14 Por es much as the children were partabers of flest and blood; be also bimfelfe like mife took epert with the moche. The speciall Communication is that which we have with God through Christby grace and this likewise is of two forts, eyther in the dutward meanes, on in the inward truth of grace. In the outward means of grace, and this is the cafe of sall Protoffors of the Gofpelk, that are outwardly called so the communion of the Word and of the Sacraments, they have Communion with God hi Christ, in respect of the pulward meanes of grade, and are reputed members of Christs Body, and this they have as Christ is head of the Church visible In the inward truth of grace:and this is proper and peculiar to the faithfull only, that are effectually called and by faith truely ingrafted into Christ ; and this Communion they have with God in Christ, as Christ is the head of the Church innifible, that is, of the whole company of Gods cholen, and this is the true Communion here intended .: Vnderstand it thus: God loues his chosen freely in Christ Ielus, and in his loue, giues his Spirit to his chosen, by his Spirit hee workes faith into their hearts; by faith Christ dwels syithin them, land is made one with them, and they with him, and foin him they are made one with God how

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fothen, if yee aske mee wharthis Communion is ! fay it is our vaiting or ioyning to God If yeaske me who are the persons that are joyned they are true Belecueis, all they, and none elfe ; If yee aske mee, in whom they are toyned ! I fay in Christ Iefus: Laftly. if yee aske mee what manner of Communion this is? I fay, it is by grace, and by the Spirit, and therefore it is a spiritual and holy Communion: and fo you have the whole Doctrine, and everie branch of it plainely cleared and opened. So much for Explication.

Now fecondly for Confirmation, and that that be confirmation both by Scriptures and Reafons & First by Scripture; 1. By Scripture 2 Pet. I.4. We are made partakers of the godly (or dinime) nature de. True Belceuers are not onely made partakers of Gods bleffings, or of his gifts, but of Gods nasure and being : And how a nor by way of partition, as if lome part of the godly Nature weretaken from God, and given to vs, for that is impossible the divine partire can never be divided; but by way of Comanie nion, as communicating in the nature of God by bleffed vnion, 1 Cor. 6.17. He that is inparato the Lord, is one Spirit. The Apostle here affirmes two things of enery true Beleauery First, that cuerie true beleever is joyned or glewed to the Lord, as the word fignifies. Secondly the proceede of it, and that is this; that they ere one Spirit: Every true Beleever is toyned or glewed to the Lord othere is our contanction .: Enery Belecuer that is iouned to the Lord, is one Spirit; there is the proceed of this Conjunction, even to anholy and found communion. The Scripture speakes yet more particularly, affirming, that we are not only iny acdto Gods being and nature, but to every person in the God-head. This bleffed Communion is made be-

ewist ve and the whole bleffed Frinitie, the Father. Sonne and holy Choft, as in the first of John z.z. Ow fellow bip is with the Pathen, or with his San Iefus Christy there is our Communion with the Father, land with the Sonne. I Cor. L. 9 Temere called unto the fellowfin of bis Sonne Jesus Christ; there is our Communion with the Sonne: and in the 2 Cor. 13.14. The Communion of the boly Chost bee with you all, Gra. there is our Comi munion with the holy Ghost : Wee have this Com! munion therefore with God the Father, God the Son & Godthe holy Ghoft In precife termes rake it thus we have a Communion with God in Christ, through the Spirit: God the Father is the subject to whom we are vnited. Christ is the Mediator in whom wee are v nited, the holy Spirit is the worker by whom wee are thus joyned and vnited. God loues vs freely, & in his loue gives whis Spirit and thereby works faith in our hearts, and by Faith and by the Spirit Ohrift is made one withvs, & wee with him, and in him we are made one with God. Sa much for proofes by Scripture:

Confirmation by Reafons.

The Reasons why there is such a Communion of the faithfull with God, are thefe: The first Reafon is the Lone of God to them Ezek 16.8! When I paffour by thee, and looked upon thee, he bold, thy time new the time of tone, and I foread my skirt over thee and overed thy saked neffe, yea, I fraire unto thee, and entred into a conenant with thee, faith the Lord God, and then became fi mine. What is the reason that the Lord did all this for his people ? It was his loue, it was the time of lone, and therefore he did joine them to him lelfe & made them his. Yet further, our Communion with God in Christ is compared to a Marriage in Scripture, Hofin 1923 Esbels 13 1, gain Now why doth a man marry a wo 2212/3

man!

man: Is it not because he four she relieve dischibles but God campord somble so and therefore the matthe reason why God marries ve and makes ve one with himselfe, is this, Because he long ve you are not as a w

Secondly, the mediation of Ohrlit makes this communion; God is in Christ, and the beleever is in Chrit. and there is the communion, the beleever is one with God in Christ Christ by his incamation makes this communion, by his intercession he procules it, and by his death he doth purchase it and by our fandified fon be applies it, and makes it ours. By his incarriation he makes it for Christ being Gods and tomming down and taking our nature v pon him, becomes man, then there is Emanuel, God with vs, Matth. 1.23. not onely God with Christ, as he being made one with God, but God mitb us, as weethrough Christ being made one with God, and he with va Secondly, in his interceffich he procures it, as tobe 17.88,21,22. Netther pray I for thefe alone, but for them also that foull beleeve in me through their word, that they may all be one, as thou Father art in mey and tinthee, that they also may become the us Here Christ prayes for all true beleeners, and what is his request that they all may bee one toe. that is, that there may bee an hely Communion, not onely betwixt themselves but betwier them and God also, & surely Christs praier was neuerdenied, but God heares bie waies, John 1 1.42. therefore if he hath prayed for to hath procured it. Thirdly, by his death he purchased it, Ren. 5.9. Then haft redeemed us to Gott by thy blood GE Christ bath bought vs, & paid dearly for vs, euen his own precious blood; & whom hath he bought vs to so God, that we might be his that is, that hee may evene vs as his people, & that we may own him as out God.

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Fourthly, he applies it to vs. & makes it ours in our fandification. Help 2. I I. For both he that And ifieth, and ther which are fandlified, are allone. Till were are fanctified, we are never truly joyned to God, but when once we are fanctified, that is, when we begin to bee truly holy in our hearts, and in our lives, then are we already admitted into this bleffed Communion with Christ, and so with God, then he that doth fanctifie, and they that are fanctified, are all one.

Beafan 3.

Thirdly, the bond of the Spirit is another reason of ic : Gods Spirit hatha speciall intercourse, and doth manage this whole bufineffe betwirt God and vs Gal. 4.6. God hash fent forth the Spirit of hu Son into our bearts, crying Abba Father. God fends his Spirit into our hearts, therby God communicates with vs. as with his Sons: by this Spititive cry Abba Father, and thereby wee communicate with God, as with our beauchly Fathers there is Gods communion with vs. and ours with him, All the exercises of Gods communion with vs, are carried by his Spirit : If he reach vs, he doth it by his Spirit, if he comforts vs, he comforts vs by his Spirit, if he adopt vs, he adopts vs by his Spirit, if he scales vs, if he sanctifies vs, hee dorh it by his Spirit: what focuer God doth to vs in this comunion, he doth it all by his Spirit. And on the other fide, all the exerciles of our communion with God, are carried by his Spirit: If we pray we pray by the Spirit, if we believe, we doe it by the Spirit, if wee love God, if wee obey God, we docit by the Spirit, that we pray to God, that we belteue in God, that we hope in God, lone and obey God, it is all by the Spirit of God; there is one & the same spirit in God & in vs. therfore the bond of the Spirit is one special cause of this comunion which we have with God. The

The last reason is from the nature of Faith, which is Reason 4. of this nature, that it vnites and ioynes the fubiect or perfor beleening, to the obiect or thing beleeved, and makes them one. By faith me are ingrafted into Christ, Rom. 11.19, 20. As a Science is ingrafted into a flock, and as that growes to be one with the stocke, so is the foule that is ingrafted into Chrift, it growes one with Christ. Christ dwels in our beants by faith, Epbef. 3.17. and that is a bleffed communion and conjunction beswixt Christ and the true beleever. If we bileeve prefently we have possession of Christin our hearts, an boly and an beaucuty gift. By faith wee cate the flesh of Christ, and drinke hu bland, lob. 6.47.54. And who seener esteth Christs flesh and drinketh his bloud, he lines in Christin him, ver. 57. Here is an holy and an heavenly communion. See the linely experience of this voiting power of Faith in the cafe of Thomas, John 20.27,28. Hee would not believe, our Saniour perfwades him to be ruled by him, and not to be obstinate was to be faithlesse; but faithfull; so soone as ever he beleeved, he cryesout, My Lord and my God for has by beleeuing in God, God becomes our God, and by beleeving in the Lord, the Lord becomes our Lord: he is ours, and we are his, this makes the vnion. And fo much be spoken for matter of confirmation.

Now lastly we come to speake somewhat by way of Application; for the practise of Christians and the vies for application are of two sorts; the first fort of vies are for all men in generall; the second fort, are for those that have found this favour at Gods hand, to attain event this blessed communion. First in generall for all men, and that is for reprooferable security in the second proved common errour amongs by a generally interest of the second proved.

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thinke, we shall be faued by Iesus Christ as he is without vs; for thus we imagine, that Christ came downe from heaven, and took our nature vpon him, dyed for finners, and is ascended into Heauen to make interces fion for the Church; and who focuer beleeves thus of him, shall furely bee faued by him. A gracelesse conceit, such as hardens many thousands in their ignorance, vnbeleefe and disobedience, and carries them smooth to hell. O my Brethren, let vs not be deceiued. Christ Iesus indeed is a Sauiour, and a perfect Saujour, but he never fauedany but fuch as had communion with him, that were in him and hee in them? they in him by Faith, he in them by his spirit, effethey can neuer be faued. 2. Cor. 5.17. and Rom. 8.1. There is ne condemnation to them that are in Christ lefus. Till we be in Christ, we are most dampable wretches; if ever we will escape damnation, meemust be in Christ, and Christ must be in vs, else we are Reprobates, 2. Cor. 125 15. Hearken thou carnall Professor, that thinkest to be faued by Christ as hee is without thee; but the Holy Ghost tels thee plainly, that except Christ be in thee; thou art but in the state of a Reprobate. If any man have not the spirit of Christ, the same is none of bis Rom. 8.9,10. To have Christ within vs, is to have his Spirit within vs , fo that Christ must be in vs by his Spirit, if We will have any part in him. It were a merry world for carnall Professors if they might be faued by Christas he is without vs : then the vncleane man, the proud man, the malicious, the couetous man, and the drunkard, and fuch like, might take their fill in finne, and yet fit downe and bleffe themselves, and fay, Oh there is a Sautour in heaven, Christ Iesus, who firs at the right hand of God, hee will be mercifull vntovs, thinke,

and forgive vs. and fewe vs. No mo, thou godleffe and graceleffa perfon , where is no fuch way to heaven Christ lesus must be inchee by his Spirit, else hee will neuer faue thee; thou must have Christ thy Saujour in thy heart, elfe thou haft not Christ thy Seulour in heaven; Christ Iesus must be in thee, to moitifie thy vneleanenesse, couetousnesse, pride, &c. and to make thee repent of thy finnes; and torfake them, & to baile thereo lead a new life, or elfe he will nemer take away thy fignes. Deceive not thy felie: thou thinkeforiat thou art in a good cafe, and that the Haund Ditellibre thou art in a damnable flate, except Chrift be in thee. It is very true, that lefus Christian his owne person, as he is without vs, hath: done and fuffored allthings that may coule and procure out faluation; and it is as true, that Chaift lefus must come and devall within our hearts by his Spirit, to apply the ferhis doings and fufferings to our hearts cliciwee can neuer have any fauing benefite by him a As forexample; Christ Jesis hath in his own person, by facrificing himselfe on the crosse, offered a sweet smelling sacrifice to God his Father for my finnes, but yevercepe Christ come downe into my fattle by his Spirit and per (waite mice to beleave it and apply in to! my felfe | I can have no as certainly as held overaffice of that his griuple

Vs to examine our selves concerning this point, when To all men, ther Christ be in vs. 2. Cor. 13.5. Prove your selves when ther you are in the faith; Examine your selves, saith the Apostle. Hater into a serious consideration with Vaurowae soules, and see whether you have any part in this blessed communion with God; or not This be sure of, that who socue hath not in some thus measure

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this bleffed communion with God, hee hath an accur. fed communion with the Diuell , there is no middle betwixt them. Therfore lay thy hand vpon thy heart, and examine thy felfe, what communion thou haft with God in Christ, what knowledge and what faith thou haft. Doft thou know God in Christ : doft thou beleeve in God through Christ : dost thou worship God in Christ? and all this in truth of thy heart? then thou mayeft bee well affured that thou art joyned to God in Christoelse thou art without Christ, and so without God. To gine you a forc and true rule for this tryall, which if you doe duely confider, will neuer deceine you: there are two infallible Enidences of this communion, the Spirit, and the fruits of the Spirit : first, the Spirit; L. lob. 4. 130 Hereby wee know abat we dwell in bim and hear vs because her bust ginen vs of bis Spirit. The Apostle makes this acertain note of our communion; and their foreif we have the Soiair we are three of it. Yea, but we may flacult our felies that we have the fpirit when we have it not? That is trub but that is their own errour and prefumption that doso but verif thou doft make a made of this Pramination thou halt finde in time, that you do ft 4 ff ow de of a druch. He chat hath the frings indeed knowes it as certainly as he knowes he lides onely by practife, experience, & pinyor this is brought to parte. Secondaren land ly, the fruits of the Spirits I will name tartewe) Mare sification and Quickning: Morrifying the old man, and quickning of the new man; thefe are two infallible Enidences of our communion with God. First Mortification, Gal. 5:24: They that are Christs, bane crucifed sheflest mish the affections and last no Secondly quick ning, Rem. 8, 3.24 But if the fpirit of him that raised by

Iesus from the dead dwell in you, hee that raised up Christ from the dead shall also quicken your mortall bodies, by his spirit that dwelleth in you: and both these in the tenth verse, If Christ be in you, the body is dead because of sinne, but the spirit is life for righteonsnesse sake. Now examine thy selfe by these rules: Thou sayest thou hopest to be saued by Christ, then shew that thou hast the Spirit and the fruits of the Spirit : look well therefore into thy heart; what portion of the spirit haft thou! doth the spirit of God beare witnesse to thy spirit, that thou art Gods ? Againe, examine thy selfe what fruits of the spirit are in thee; what mortificati on hast thou? doest thou strive against thy corruptions? doeft thou mortifie thy earthly lufts? doeft thou finde that finne dyes, and thy fecret corruptions waste and confirme daily in thee? If thou doeft, then haft thou a bleffed communion with Christ Jesus in his death; for it is by the power of his death that this is wrought in thee. Secondly, what quickning haft thou? what newnesse of heart & life : what zeale for Gods glory: what delight in Gods Commandements what comfort hast thou in prayer ? what care and conscience hast thou to lead a godly life ? &c. If thou findest these things in thee, then thou hast a blessed communion with Christ in his resurrection; for this is our communion with Christ, to communicate with him both in his death and in his refurrection; and both these have we by his spirit; but if thou dost not finde these things in thee, certainely as yet thou art in a miserable case.

The fecond fort of Vies for those that have attained 3.Vies to the this fauour at Gods hands, to enjoy this bleffed com-faithfull onely. munion, are these. First, we that have found this, should

carry our selves worthy of it : Hath Godadmitted vs to this happy communion with himfelfe, & will not we carry our felues answerably ? If some great man should admit vs into fellowship with him, we would be carefull how we carry our felues, we would be ruled by him, loue that he loues, &c. then let vs doe fo with God; He hath admitted vs into fellowship with himselfe, let vs therefore be ruled by his spirit, Let ys becarefull to please him, fearefull to offend him; Let vs do his will, and not our own wills; Let vs loue that which he loues; Let vs loue his children, and his Religion, and Righteousnesse, and Holinesse, because God loues them: And let vs hate that which he hatese Let vs hate our fins and corruptions, 1.10h.1.6. If we fay we have fellowship with him, and walke in darknesse, me lie: The spirit gives them the lie in their face that fay they have fellowship with God, and yet live in fini Before wee enter into this league and Communion with God, we are at our own hands : happely we eate and drinke with the drunken, we finite our fellow feruants, we walke in the lufts of our owne eyes, we profane the Sabbath, and fuch like: but when once we are admitted into fellowship with God, then wee are bound to our good behauiour; our Eyes, Hands, Senfes, Limbes, all the parts of our bodies, and powers of our foules are wholly confecrated and denoted to Gods service. As the Apostle speakes of Fornication, 1.Cor.6.11.15. (A common fin in the Church of Corinth, and too common amongst vs;) so we may fay of euery fin, for so the force of this Reason extends it to all other finnes, as well as to that: Shall weetake the members of Christ, & make them the members of an Harlos? God forbid. So we may fay of pride, drunkennesse, VIIL

and other finnes; Shall I take the members of Christ. and make them the members of a drunkard, or ofa proud person? God forbid; No, if any be in Christ, let him be a new creature: Old things are paffed, and behold all things are become new, 2 Cor. 5.17. If any man haue beene a Drunkard, let him now learne to liue soberly; If any man haue bin a Sabbath-breaker, or a swearer, or a lewd liver, now that he is in Christ, he must be a new Creature: Away with all thy old finnes, and fee that all be new within thee : Decke thy felfe with all spirituall graces, Faith, and Repentance, and Loue, &c.keepe them alwayes in exercise, that so thou maist be alwaies gracious in Gods eyes, euer hauing your Lampes burning; and thus we shall walke worthy of this bleffed communion.

Secondly, this teacheth vs to maintain this communion, and to encrease it in our selues, & grow vp in it be prastifed for First, by Prayer, Pfal. 86.11. Knit (or vnite) my heart the increase of vatothee, faith the Prophet; or make my heart one this commun with thee : and leb. 17.29. our Sauiour prayes for his Disciples: that they might have this communion. Now David and the Disciples had this communion before, but yet they pray for the increase of it; and if we aske, we shall receive. Secondly, wee must seeke to maintain & increase this Comunion by the Ministry of the word, I. Pet . 2 . 2, 3. Haftthoutafted how bountifull the Lord hath been to thee, in working this bleffed Communion betwixt him and thee by his Word? then labour to be further confirmed in it by that word. Thirdly, the Sacraments are forcible meanes to maintain this Communion, especially the Lords Supper for there God admits vs to his owne Table, feeds vs with the precious Body & Bloud of his own

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Son : What communion can be greater than this? Befides, here in this Sacrament the meanes of this our communion, the Body and Bloud of Christaretendred fenfibly vnto vs, to our hands & to our mouthes: Then as the hand takes hold, and the mouth receives the outward Elements, folet the heart take hold on Christ crucified for our further comunion with him. We never favingly meditate on Christ, but we ceate Christ; but when we come to the Lords Supper, there we doe more fenfibly feede vpon him: We have the Signes, the Bread and Wine, and the Ministers speciall Application; This is my Body which was broken for thee; my Blond, which was fhed for thee, Gre. this is a great helpe to vs. And who focuer receives this Sacrament beleeuingly, as the Minister gives him the Bread & Wine, fo God convaies Christ into his heart by his Spirit. Lastly, every of vs that comes to this Sacrament, must renew his Couenant with God, and binde himselfe to be a truer servant to God than ever before, else hee can haue no communion with Christ in this Sacrament. Fourthly, that we may maintain & grow vp in this happy communion, wee must make much of the smallest portion thereof, the least rellish of Gods fauour, the least motions of the Spirit, the least degree of Sandification, the least measure of true grace: make much of that little thou halt, and vie it well, and be fure thou shalt have more, Mat. 23.2 1,23. the servant that doth imploy his little well shall bee Ruler ouer much.

The third Vse is, to teach vs thankfulnesse: We must acknowledge, admire, & be rauished with the thought of the infinite goodnesse of God in assuming thee and

loyning thee to himselfe. This our blessed communi-

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on in Christ, is infinitely more than if the greatest Potentate of the earth should take the meanest man that is to be his fauourite, or the basest woman that is to be his spoule; for here the great God of beauch & earth, the King of kings, makes vs his fauourites and his spouse, his owne affociates both in grace and glorie. Let vs therefore confider this aright, and poure forth our soules in thankefulnesse to God for this infinite mercie. To prouoke vs the more to thankfulneffe de vs folace our felues in this Garden of Eden (for this is the Paradife of God) let vs behold and admire the particular passages betwixt God and vs in this blessed communion; God knowes vs and we know God, hee walkes and talkes with vs and we with him, he couenants with vs and we with him, Hof. 2.22 he loues and honours vs and we loue and honour him; he lives and dwels and delights in vs. and we kne and dwell & del light in him: in admiration of ithis great mercy of God let every one of vs breake forthand fay Oh glorious God, how infinitely good are thou to my poore foule! Oh my poore foule, how infinitely thankefull oughtest thou to be to thy glorious God!

The last Vse is for comfort and for singular conso- 1/64. lation to all true believers. It is a great comfort to vs, that God is with vs and wee with him, but that God should be invs and we in God, that he should be one with vs and we one with him, this is the comfort of all comforts a for being thus with vs, then if afflictions, temptations, persecutions, death, men or divels, can prevaile against God and Christ, then may they prevaile against vs, but if God and Christ be stronger than all the adversary powers that are orican beezgainst vs, then surely they shall never prevaile against

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vs that are one with God in CHRIST IESVS.

THE SECOND SERMON.

For I am persmaded (or, I am sure) that neyther death nor life &c, Rom. 8.38.39.

Have shewed the dependance and connexion of these words with the former, from the 35.vers. Alfo I have shewed you that they containe two parts: first the Apostles resolution, neyther death, nor life, nor angels & Should separate bim &c. secondly, his proteflation, lam persmaded, or, lam sure of it. I also opened the meaning of the words, as you may remember, which I will not now stand to repeate, onely remember that I cast this Scripture into this mould & shewed you that it spent it selfe into these particulars. First, that which the Apostle implyes, namely, that there is a conjunction betwixt God and true beleevers, implyed in the word separate. Secondly, the bond of this communion, and that is the love of God. Thirdly the Apostle shewes the ground both of this bond and of this communion, and that is lefus Christ: Fourthly he declares that there is a neere interest betwin Theist and the faithfull, ear Lord. Fiftly, hee aucuchthathe fafety of Godsichildren in the midft of all datigers, wothing shall separate them &c. and enlargeth io in many particulars, neither death nor life Ge. Sixtly he protests the confidence he hath concerning this his safe ty, I am perfineded, or, I am fure. Laftly, he beares hand stife boldly upon this affurance, that neyther any thing that hath or shall befall him , shall separate bin 38

from the lone of God. Wee have begunne with the first particular, the matter of Implication, and the point was this, namely, That all true beleeuers are io yaddao: God in Christ, and have a holy, and spiritually and gracious communion and fellowship with him Of this we spake the last time, as time did permit. Don ai

Now we are to come to the fecond point, the bond of this holy communion betwixt God and vs and that is the love of God. The Doctrine is this, That the Doft. 2. bond of that holy communion which is betwixt God and true beleevers, is Gods love to them . The bond of that holy communion which true beleevers have with God in Christ, is the love of God: The Dodrine ariseth thus; the Apostle speaking of the impossibility of separating vs from God, or from our communion with God, expresseth it thus Nothing can fee parate vs from the love of God: thereby giving vs plainly to vnderstand, that the bond twhereby we are To fast iouned to God in Christ, foasnothing can feparate vs, is this, the love of God towards vs. I will Explication. speake somewhat by way of explication; and corraine consisting in questions there are to bee propounded and answered and answered and answere. therein. The first question is , Whether this love of God here spoken of may not be meant of our love to God, as well as of his love to vs, for fo some expound it? and it agrees well with the phrase for lo some times in Scripture the love of God is raken for Gods love to vs, and sometime for our love to God: And also it agrees well with the drift of this place , which is to shew the certainty of the faithfull in the fland of grace; not only that nothing can remove God from is, that hee should cease to love ys, thursalio that no thing shall remove vs from God, that washould rease

to love him. And it agrees well with the nature of our communion with God: for this being a mutuall communion, aswell on our part with God, as on his part with vs (for, as he faith to vs, Thou art my people, fo we fay to him, Thou art my God, Hof. 2.23.) therefore there is necessary vse aswell of our loue to him, as of his to vs.for the vpholding of this communion. I answere. the love of God here spoken of is meant directly and properly of Gods loue to vs, and not of our loue to God: for it must be vnderstood of such a love that neuer failes; but alas, our loue to God doth faile many times, but Gods lone to vs neuer fayles: therefore it must bee meant of Gods loue to vs, and not of our loue to God. There is indeede a great vie & an absolute necessity of our loue to God, and fo it is true that God will neuer fuffer our love to fall veterly from him, and fo consequently it is true, that nothing shall vtterly separate vs from our loue to him: Yea, but that is not the drift of the place; for the force and power of our vnseparable conjunction with God, doth not stand upon the weake hold of our loue to God, but vpon the strong and vnmoucable hold of Gods loue to vs.

The second question is, that seeing it is meant of Gods loue to vs; then what kind of Gods loue to the faithfull is here spoken of? I answer, there is a three-fold loue which God beares to all true beleeuers. First, God loues his children with a general loue, as they are his creatures, the worke of his own hands, & so he hates nothing that he hath made; and this is a prouiding loue for their maintenance and preservation, and this he shewes in our daily food, and raiment, and necessaries for this life. Secondly, he loues them

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with a special love, as men, or as they are of the tracture of mankinde: for the nature of man is alonely thing in the eyes of God, and this is a countenancing love for the advancement and honour of mankinde: and this love God shewed specially in the Incatnation of Christ, when the nature of man was assumed in the person of the Son of God. The third is a particular love, which he beares to them as they are his children and true beleevers: for a true beleeving soule is a most precious iewell before the Lord: and this is a sawing love, for their grace and glory; and this hee shewes, in making vs one with himselfe inseparably and for ever; and this love it is that is here spoken of, Nothing shall seperate vs from the saving love of God for grace and glory.

The third question is, why it is called a bond? The answer is, because it performes such offices in this case, as a bond doth: for first, a bond serves to soyne and tye things together in one bundle; and secondly, being so tyed, it keepes them fast together, so that till the Bond be broken, or taken off (as we see in a sagget or a shease) they are never sundred; so is Gods some in this blessed vnion, it soynes together, and till it selfe saile, (which can never be) it holds vs fast to God for ever. These things rightly vnderstood, and well digested, the Doctrine stands cleare in every mans vnderstanding and sudgement, against all difficulty and exception; namely, That the bond of that holy communion which is betwixt God and true Beleevers, is Gods love to them in Christ. The proofes of the Doctrine are these servers at the end of the years.

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Gods love to them in Christ. The proofes of the Do-Proofes, or concine are these, ter. 31.3. the end of the verse, than firmation, uby loud thee with an everlaiting love, therefore with mercy have a drawnether. It is Gods owne specelito

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his owne people: wherein first, he professeth his love y I have loved thee ors. And then he flewes the fruits of his lone, therefore with mercy bane I drawne thee, de. The Lord shewes mercy vnto vs. &in mercy drawes vs vnto himfelfe, into a bleffed communion with his owne Maiesty, but what is the Bond whereby hee drawes vs ? It is his loue to vs, I have loved thee, therefore, 810, Hofes II .I. 4. When Ifrael man a Childe, then ! level him, and called my Somout of Egypt. God cals vs out of the Ægyptian darkeneffe of Sin, & Death, and Hell and takes vs to be his own Children, his Sonne and Daughters; But whence comes it that he enter into this league with vs. It is from his lone : I have loned him or then in the fourth Verse, I led them with Gord of man, even with Bonds of Love: Where the holy Ghol speakes expresly to the point in hand, that the bonds whereby God leads vs along in the wayes of faluar on are the Bonds of Loue, Cant. z.4. He brought me if to the wine-Geller, and Love was his Banner over me; A brought me into bu Wine. Cellar, therethe Spoule (cuer true beleeuing foule) speakes of the sweet entercourse berwixt Christ and her; brought me into his wive Cal lar, that is, made me partaker of his spirituall, sweete and heavenly comforts for that is meant by winesen love men bis Banner; What is the vie of a Banner? It to gather together the Souldiers to the Company Captaine to whom they doe belong : Gods Banne ouer his people, is his love, It is the love of God! his, that gathers all true beleevers together vnto fus Christ, he being their Captaine, and they his So diers to seruevnder his Colours. Oh this is a sweet for nice to ferue & to fight under the Colours & Bar of the long of God in Tefus Christ ! wh. 3. 16. God

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ned the world, that be game bis onely begotten Sonne, that mbosoener beleenest in him should not perish, but hune eternall life, God hath given vs his Son Iclus Chrift, that by faith we might beleeve in him, and have coinci munion with him, & he that doth beleeve in him fall neuer perifh, but have eternall life : And whence is all this : from his love; there is no bond totye God to doe this for vs, but onely his love to vs : God fo loved the world, &c. lob. 17.23. I in them and then in me, that they may be made perfect in one and that the world may know that then haft fent me, and haft loved them as then haft le wedme: That Christis in vs. and Godin Christ, and that all the faithfull have a perfect Communion with God in Christ. These are plaine Euidences to the eye of the world, that God hath fent his Sonne to vs. and that he hath loued vs (in some measure) as hee loues Christ himselfe, and that this love was the cause, why he did allthis for vs : So much for proofes of Scripture to confirme this point.

The Reasons of the doctrine are these: First, all the secondly, by good that ever God doth to all or any of his creatures, Reasons. It is meerely of his owne love, and good will rowards them; therefore this Communion, which God affords the faithfull to have with him, is much more for his love. That all the good that ever God doth to any of his creatures comes from his love, we may see, Psalme 145.16. Then openess thy hand and fillest all things lining of thy good pleasure; then much more this communion. Is much more; for the Reason ariseth upon many advantages: First, if all the good he doth to the other creatures comes from his love, much more the good he doth to man must come from his love, Man beeing the choise and prime of the creatures: Secondly, if to

men in generall, of love, then much more to true beleevers, being the prime and choice of men in Gods estimation: Thirdly, if all the good God doth to true belowers come from his love, then much more this blessed communion, which is the prime and choyce, and indeed the very Summe of all the good we receive from God, so that the reason stands very strong.

Reason-2.

The fecond Reason is drawn from the nature of kinde of this communion . What is that ? It is fuch a communion as is betwitt the Father and the Childe 3. Cor. 6.18. I will be your Father, Go you shall be my Sain and Daughters, faith the Lord Almighty. Now betwin the Father and the Child, the case stands thus; so long as the Father loues his Child, folong he doth well by him, & delights to do him good, when his love failes, then the good he doth him failes too; that which binds the Eather to do his Child good, is his loue to wards him : Now, can a Mother forget her childe, and not baue compassion on the Son of her wombe? though for (bould yet will not the Lord forget his Children, The love of a father to his child is changeable, but Gods loue to his children is vnchangeable: that bond may be bro ken,& so all flies in funder; but this cannot be broken, and therefore wee cannot be fundred from God. A gaine, it is fuch a Communion, as is betwirt the head and the members, Epbef. 4.5.16 and we know that it is from a louing respect that the head carries to the members of the body, whereby the members receive life, and fense, & motion from the head; they are kni together in love, as in the 16.verfe, as that being the kninger of the members amongst themselves, and their head, and therfore consequently of the heads the members, as the Apostle makes the matter vet clear

1/49.49.15.

cleare in that place. Againe, it is such a Communion, as is betwixt the husband and the wise, Hos. 1:19: and loue is all in all in that Communion. First, it brings them together, then it knits them together, and it holds them fast together to the death; so it is betwixt God and vs. Looke into the booke of Canticles with a spiritual eye, and there wee shall see this Communion of the beleeuing soule with Christ, compared to the Communion that is betwixt man and wise, and wee shall finde that there is never ast itch nor passage in it, but is from love. Ephesians, chap. 3 evers. 25. Husbands love your wives as Christ loved his Church: All that ever is done betwixt man and wise, must be in love; and so it is betwixt Christ and his Church.

The third Reason; There is no mouing cause in vs, Reason.3. why the Lord should thus ioyne vs, and tye vs vnto himselfe: therefore it is of his meere loue. There is no mooning cause on our part; for what did, or could the Lord fee in vs, whereby he might be induced to doe this for vs? Is it our multitude that should move God ? Oh no, faith Moses, Dent. 7.7.8. The Lord did not fet bis lo ne upon you, or chuse you because you were more in number than any people, for you were she femelt of all people, but because the Lord loned you, ore. Whar, is ir then our beautie that should move God to draw vs & binde vs in communion with himselfe t No wee were in our bland, when God fet his lone upon ws, and entred into Gonevent with vs, Exek. 16.7.8. What then, was it our Righteousnesse: No, neither, Tit. 3.3. Not by the works of Righteaufnesse which we had done, but according to his mercy he bath faued vs. What, was it because we loued him first No fairh the Apostle, 1. Tobn tho. Herein is lone, not that we loued him, but shas be loved us and fent E 3

his Son, &c. No, I will adde this further, for the ftreng. thening of this Reason, that we are so farre from hauing any thing in vs of our felues, to enduce God to this, to make vs one with his bleffed Maiestie; as that all that is in vs of our felues, is vererly against this communion; all of vs are finners, fo farre are we off from having Righteousnesse: we were sometimes enemies to God, fo far are we from louing God : we have deferued to be joyned in Communion with the Divels in hell, so farre offare we in our selves from deserving to be loyned with God: We are ougly and deformed in our felues, by our wickednesse, so far off are we from having any beauty, whereby God should set his loue vpon vs : Wee are running away from God (as the lost childe) so farre of are we from drawing neere vnto God. All these are separaters from God, and no ioyners to God, therefore it must needes be love, and nothing but loue, yea, the infinite loue of God to vs in Christ Tesus, that gathers vs, and bindes vs vp within this communion: It is his love to cover fuch amultitude of fins; his loue to care for vs, when we were carelesse of our selues; his love to affect vs that hated him; his loue to ouercome our monstrous enilnesse, with his mercifull goodnesse; his love to rescue vs, and raise vs vp from the gates of Hell, and to set vs in heauenly places; his love to affume ys that were caft awayes in our felues, to bee affociated with his bleffed Maiefty; this is fuch a loue indeed as is admirable, infinite, worthy of God, who if he were not loue it felfe. he could not, nor would not have shewed forth such fauour voto vs.

Vfe.z.

The first Vie of this doctrine, is matter of confutation against the doctrine of mans merits. If love be the

bond of our communion with God in Christ, then there is no merit of Saints nor of Angels, that could euer be the cause of it , no worke before or after luftification doth merit this : before Iustification, God sets his loue vpon vs freely, that is agreed vpon on both fides, but after Iustification, fay the Papists, we may deserve heaven: No, say wee, the love of God is the bond of our Comunion with God, which as it brings vs to God, foir tyes vs fast to him, fanctifies vs, and

glorifies vs.

The second Vse is for Instruction, teaching vs, that feeing all true beleevers have a true interest in the love of God, they are all joyned to God, and the bond that tyes them to him, is his Loue: therefore all true beleeuers are feised and possest of the love of God. A matter worthy to be well confidered of vs, as that that will call vpon vs and prouoke vs to many holy Ducties. First, therefore wee must know and beleeve this, that God loues vs. 1. lohn 4.16. We have knowne and beleened faith the Apostle) the tone that God hath in vs ! Let vs labour therefore to get some comfortable knowledge and perswasion in our hearts, that God loves vs. Wicked men are viually too forward & too prefumptuous in this cafe; they runne on in finne, and in their owne vile courses, not regarding Gods love; and yet they presume and perswade themselves that God loues them; & if any tell them the contrary, they defie him: On the other side, Gods children they are roo backward; They repent, and pray against their finnes, and fight against them, and strive after grace, and yet certains fem they are hardly perswaded of Gods love to them: & markes it Therefore how thall we know certainely that God God touthe loues vs? I answer, we may know it; First, in generall,

V/c.,2

by this very point in hand; If we have this Communion with God, if webe ingrafted into Christ, if we be obedient to the Spirit, it wee be confiant and conscionable in the vie of the Word, Sacraments, and Prayer, then certainely God loues vs, and we are with in the compasse of this Bond. Secondly, thou maist know it in particular by this; Art thou plake out of thy finnes? haft thou parted with them for confcience like : hath thy mafter-fin received his deaths wound within thee ? is thy heart clenfed, in some true meafure, from thy wickednesse ! Oh, then certainly God loues thec. Pfal. 73.1. Surely God is good to fuch as are of a pure beart. Asit is the greatest signe that ever can be of Gods wrath vpon vs, when he fuffers vs to line and to dye in our finnes; fo there is no greater figne of his loue, than this, that our finnes are cast out of vs. and we not fuffered to live in them. Thirdly, thou maift know, it by thy loue to God: If thou love God, it is most certain that he loues thee, and if God loues thee, thou canst not but love God: But how may I know certainly that I loue God indeed; for I may be deceiued in this, as well as in the other? I answer, looke into thy Obedience if thou haft an obedient heart to God, then thou louest God, John. 14.21, where Christ expresent, both how we may know we love God; se condly, how wee may know that he loues vs : I fwee would know whether we lave God, looke into our of bedience. He that hath my Commandements and keepath them, is bee that leveth me: And if wee would know whether God loues vs. letvs looke into our laueto him, And be that loveth me Shall be loved of my Father, and I will lane him, faith one Sautour. Fourthly, wee may know Gods love to vs by our chaftifements, vý.

Heb. 12.6. Whom the Lord loueth, be chafteneth; But afflictions and chastisements are common to all, good and bad, to the wicked as well as to the godly. I answer, afflictions are so indeed, but chastisements are peculiar to Gods people only : But how shall I know whether mine be chastisements ? I answer, out of the 10. verse, when God chastiseth vs, it is for our profit. And what profit? that we might be partakers of his holinesse; therefore if we would know it to be a chastisement, looke whether we profit by it to holinesse: If we grow in grace, it is a certaine & most sensible, yea, and infallible figne of Gods love; I fay both these together, chastisements and profit by them, is an infallible figne of Gods love to thee; If Gods hand bee vpon thee in minde, or body, or goods, any way, or every way, if thou doest profit by it to holinesse, and get grace thereby into thy heart, then certainly God loues thee. This is a sensible argument, & an infallible signe ofit; It must needs be much loue that turnes sower into sweet, the sowernesse of thy chastisements into the sweetnesse of his grace.

Another duety that we may learne hence, is to be 2 Duety. thankfull to God for this his great loue: Oh that wee could in any measure worthily praise the Lord for his great loue to vs! It is worthy of more thankes than we are able to give; wee should study therefore how to praise God for it: stir vp all the powers of thy soule to this duty; say with David, Pfal. 103.1.0h my soule praise thoushe Lord, and all that is mithin me praise his holy Name: And that which David would have all nations to doe, that we must doe, Pfal. 117.1. Praise the Lord. Thy soule fares the better for this love, and all that is within thee fares the better for it; and therefore stirre

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vp thy selfe, and say, Praise the Lord, Oh my soule, for his love towards thee, and let all that is within me praise him for his love; say it with thy mouth, and do it with thy heart, and let thy life say Amen to it; and then this love of God is well bestowed upon thee. Gods love is lively and quick to us, and therefore let our thankfulnesse be so to him.

Duety.

Thirdly, hence wee learne this duetie, to take comfort in this love of God: It may comfort thee in afflictions, in fickneffe, in pouerty, at the houre of death many times God brings vs to the gates of death, yet let vs know that God loues vs, & then our state is happy, we shall have a sweet and comfortable passage through death to life. So it may comfort vs against all the difgraces and fcornes of the world: the world accounts vs as of fcourings, yet here is our comfort that howfoeuer the world accounts of vs. yet God loues ys, and then it is no matter though the whole world hate vs. Againe; this may comfort vs in our prayers which we make to God: If we can come to God and pray, Lord remember me in thy love, can the Lord choose but heare vs ? If we can come to God with a found perswasion in our hearts, that God loues vs. then our prayers shall ascend as a sweete perfume to God, and God will furely heare them, and that quickly.

Duety.

The fourth ductie we learne hence, is to keepe our felues in this love of God, lade 21. It is the richell iewell that ever we can have, & he that changeth this state of Gods love for any other, he changeth heaven for hell: Therefore do not provoke God to break of his love from thee, displease him not, breake nor his Lawes, resist not his Spirit of grace, grieve nor his Children, neglect not Prayer, the Word, nor the State of the S

craments, not other meanes of grace: but observe him duely, and be ruled by him, and so thou shalt keep in his love; above all things turne not back to thy old sinnes; and if thou doest sin (as who doth not?) presently humble thy selfe, make thy peace with him by vnfained repentance, and prayer, and faith in the Mediator Iesus Christ, renew thy covenant in him; and thus doing, thou shalt be sure to keep in his love; for this is the mercy and goodnesse of God to vs; he remembers whereof we be made, and that wee cannot but fall, yet such is his mercy, that if we returne vnto him, he will love vs still.

Fiftly, here wee must learne this duety, to recompence our God with love againe: If a man of any fashion love vs, wee were very hard hearted, if wee would not love him againe; if God love vs therefore, we must much more love him againe. In many things we cannot recompence God again; God is mercifull to vs, we cannot be mercifull to him againe, & so in other things: but God is louing to vs, & we may recompence him, and love him again for his love to vs. Our love to him indeed comes far short of his love to vs. yet it is that which God requires, & which he will accept: that love which we cannot shew to God, let vs peece it vp with our love to his children, & to his Gospely and to his Ministers; and thus we may in some sorterecompence Gods love which he shewes to vs.

The third Vie: It teacheth vs how to esteeme of this great love of God, Ephes. 240 which passeth knowledge, Ephes. 3.19. How? Why thus, As the original and procuring cause of all the good that ever morecoine arthe hands of God, 1 John 3.1. We crethe Sometof God, saith the Apostle; What, doth he references

Me.3.

there? No, Behold, (faith he) what love the Faher hath given write vs, that we should be called the Sonnes of God. Gods love is the cause of our adoption. If you aske why God chuseth vs, instifies vs, sanctifies de glorifies vs? the anweris, because he loves vs: But if you aske why he loves vs? there can be no reason given of it, but because he loves vs. This is the bond of all, it comprehends all the rest of the good that Goddoth for vs, but is not comprehended of any of them: this Love is God, and God is Love.

Fe.4. Jexcellencie strue Beleesith God, wifested in tre things.

Neereneffe .

Laftly, this shewes vnto vs the excellency of that communion which true beleevers have with God, because it is bound up, and tyed fast within the vnbounded limits of Gods loue. Pfal. 144.15. Bleffed arethe people that be fo, yea, bleffed be the people whose God is the Lord Confider the Excellency of it in these particulars: Pirft, the neereneffe of this communion it is of love, and therefore it is most neere. Love doth transanimate vs as it were, and makes of two, one, as it is betwixt man and wife; or as the Heathen man faid of two friends, that they had one foule, and two bodies : and fo Gods loue makes vs one with God; nor as if God hereby were become man, or man God, in proper and precise tearmes; but as in a communion betwixe a man and his wife, they are not one man of one wife, but one flesh: so the love of God to vs. in this communion makes vs not one God, or one man, barone Spirit, 1. Cor. 6.17.

Freene fe.

Secondly, consider the Freenesse of this communion, Hosen 14.5.1 will line them freely (saith God;) Luk. 1.28. freely beloned: God loues vs freely; as when a father adopts a childe for his owne, freely. As if one of you should see a childe go vp and down the freely. and you should take him into your house, and freely adopt him and make him your childe so doth God, he loues vs freely, and our of his free loue takes vs into his house, and adopts vs to be his Children,

Thirdly, consider the Surenesse of this Communi- 3. Surenesse.
on; the Bond of it is Gods love, and his love is everlasting, Ier. 31.3. no time can weare it out: and Cant.
8.6.7. Love is strong as Death, much water cannot quench
Love: It is so betwirt man and wordan, much more
betwirt God and vs: it is not our sinces can quench
his love, no, love covers a multitude of sinnes.

Laftly, confider the Sweetnesse of this Communion betwixt God and vs; if it be from the love of God, thenit is most sweete. Cant. 1.1. Thy lone is better than wine : If a man have but a foarkle of this love in him. it cannot but quicken him yea, it will rauish him Pfal. 63.3. thy love is better than life. All the bleffings that we injoy, whether they be spirituall or temporal, are no bleffings to vs, except they be sweetned with this love of God; our meate, our drinke, our life, yea, Heaven it Telfe's no bleffing, valeffe it be sweetned to vs by this love of God: what good did heaven to the Angels that fell, wanting this love of God? Oh the loue of God to a finner! What is it? It is the heart of our hearts, the life of our lines, the happinelle of our foules: Worldly men, let them have what the world can affoord them, wealth, and honours, and the fike, they can be content without the love of God but this it is what is but as gravell in their mouthes wanting t they stand inslippery places, & suddely they wown to Hell. Therefore let vs rellishall things we may, as being sweetned with this love of God; our wives, children friends, goods, yea, our own lines, and then Icm

when these are gone, yet the loue of God, whereby they were made sweete vnto vs, will still remaine : Le vs labourtherfore for some rellish of Gods love in Icfus Christ: it is hard to get it. Faith onely workes it.

FIN IS.

The third SERMON, vpon Rom. 8. the two last verses.

For I am persmaded, (or I am sure,) that neither death, mor life, &c.

He dependance of these words with the former, and the meaning of them in themselves, I have already shewed, Also I cast this Scrip, ture into this mould, shewing, that the substance therof emptied it selfe into these seuen particulars : First, the thing implyed, and that was, that there is a communion betwixt God and the faithfull, in the word Separate, which necessarily implies a conjunction with God; things cannot be separate, that are not first ioy. ned together. Secondly, there is shewed the Bond of this Communion, The love of God. Thirdly, the Apoftle shewes the ground of this love & communion, & (w Christ. Fourthly, he declares the Interest which the Faithfull haue in Christ Iesus, by a tearme of neerest ference ar Lord. Fiftly, hee doth here auouch the fafeting all Gods Children in the middest of all dans gers and inlargeth himselfe in many particulars, no ther death, nor life, nor Angels, or. Sixtly, he professed his owne confident perswasion that hee hath of the

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this confidence against all commers, Death, life, Angels, &c. Of the first and second points we have spoken; Now in the strength of God wee are to proceede to speake of the third point, and that is the ground and foundation of this love which God beares to his children, and that is Iesus Christ, Nothing is able to separate

me from the love of God which is in Christ lefus.

The Doctrine for our instruction, is this; The Doctrine ground or foundation of all Gods love which he bears or shewes to true beleeuers, is Christ Tefw: The doctrine is contained within the Text fully, and deliuered almost in so many words : for marke the words, the tane of God which is in Christ lefus. As if he should fay, the love that God beares to true beleevers in Christ lesus. is ferled in him, erected in him, and made good vnto vs. in him, as he beeing the ground and foundation of it. The doctrine may feeme plaine enough at the first fight, and fo it is; yet that we may rightly and foundly comprehend it, or rather be comprehended by it, it Explication. needes some Explication : First of the names ; Christ lesus. Christ fignifies the Anointed; lesus fignifies a Sauiour: and whereas hee is called in Scripture, sometimes by the name of Christ only, and sometime by the name of lefus onely, the Apostle here ioines them both together, Christ lefus; thereby to fer forth the perfection and fulnesse of Gods love to vs in his Son. leswis the name of his person; Christ the name of his office: he is called christ respectively to God, by whom he is: anointed, he is the Lords anointed; and he is called lefuin respect of vs, whom he comes to saue; he is our lefue, our Sauiour : Behold, how compleat and perfect Gods love to vs in Christ is. He loves ys in his perfon,

fon he loues vs in his office, hee loues vs in his Chrift and in our lefter in his anointed, and in our Saujour How could be denifero toue vs more, than is means and contained in these words, that God loves vois Christ lefus ? Secondly, we are to speake somewhat of the phrase, in Christ lesus. which is to be received vnder a distinction : for there is a difference in the actions of Gods love to vs' in his Sonne. I say a difference in respect of our sense, not in respect of Gods loue it felfe: Some actions of Gods loue to vs are fo in Christ that they are wholly suspended on Christ, and his merits are the onely procuring cause of them. As for exi ample, forgiuenesse of finnes is an action of Gods love to vs, and yet this wholly depends on Christ and his merits, that his precious bloud must procure this mercy forvs from God, elfethey will neuer be forgiuen, and this and the like lone of God, is both in Christ and for Christ. There are some other actions of Gods loue which arife meerely and onely out of the abfor lute will of God, without any concurrence of Christs merits: As the eremail purpose of God, whereby he hath determined to chuse some men to saluation; this is an action of Gods love meerely, rifing out of his abfolute will, without Christs merits; for Christ is a Mediator, and all his merits are the effects of his loug nor the cause of it : and yet this love, though it be not for Chrift, yet it is in Christ too, Ephef 3.11. according to the commall purpose which hee wrought in Christ Iesus; that is, in regard of the execution of it: for even this eternall purpole & all the actions of Gods love which arife from his absolute will, are effected and brought to paffe, in and through Christ, not for Christ. This diffinction wee mult here undergoe, that fo God may ton haue have his right, and Christ may have his right; that we may honour the Father so, as that we may also honour the Sonne; and the Son so, as that the Father may not lose his honour, that so the absoluteness of the love of God, and the Mediation of Christ, may not impeach one another. Thirdly, we must observe, that Gods love in this werse, it colled the love of Christ, in the 35. verse, shewing that God not only loves vs in Christ, but that Christ loves vs too. We must conceive it thus; God loves his Son Christ lesus, and in him all true belequers. Christ lesus loves God the Father, and in him he loves all true belequers; and this is the right straine of Gods love to vs in Christ lesus. So much for Explication.

For proofe of this point, looke into these places of Proofes. Scripture, Mat. 3. 17, This is my beloved Sound org. Here is a Proclamation from heaven, published by Gods owne mouth: God the Father speakes it of his owne Son, This is my beloved San, &s. The words intend two things: First, the love of God to Christ lesus, This is my beloved Son, that is, my most dearly beloved Sonne; for fo it is in the originall. Secondly, the love of God in his Sonne, to all thosethat he is well pleased withall, in whom I am mell pleased. He doth not say, with whem I am mell pleased, as my love staying upon him onely; but in moon as my loue extending it felfe to all that are in him. This love that God beares to Chrift. extends it selfe to all men and Angels. All the love they finde of God, it is in his beloved Son Christ-lefue, John 17.23. and 26 werf. In the 23. our Saujour fairing than haft loved steps, so show hast loved me, speake ing of the faithfull aftere we feethat the love of God to Christ is the sampler or patterne of that love which he

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he beares to vs. Now, is northe lampler or patterne the ground of that draight which is drawne by it then the love of God to Chrift, must needes bee the ground of his loue to vs. In the 26. verfe, That the lane wherewish thou haft loued mee, may be in them. With the Ame love wherewith God hath loved Christ, he love vs . Here he fpeakes more directly to the point than before in the 23 werf. There was but a like nesse, thou loneft them as thou loneft me: Here is a famenelle or one neffe of each. The fame lone wherewith then haft loues me, may be in them. It is not two forts of loue, or two fenerall loves that God beares to Christ, and to vs. but as God is most simple, and but one, fo is his love; the fame he beares to Christ, the same he bears to vs. 1002 ted and grounded in Christ, and in, and through him. extended and communicated to vs. 2 Cor. 5. 19. God wal in Christ reconciling the world to himselfe: Herethe A postle speakes of the wonderfull love of God to the true beleening world in Christ; and he comprehend all this love of God in thefe words, God reconciled of so himselfe in Christ; and withall shewes the manner how he hath reconciled vs to himfelfe, by not imputing our finnes unto vs. Here must needs be infinite loue and mercy in God, to forgive fo many thousand finner asthere are beleeners, and fo many thousand finnes as every beleeur is guilty of, from the beginning to the end of the world : Here is infinite loue ; And whatis the ground of all this, that the Lord doth vouchfafe all this love and mercie to beleevers : why, it is altogether in Christ: and this the Apostle fers out most figuificantly in the first words, God was in Christ perfe wally, there was the feat of his lone; and in Christie loued vs, and in him he reconciled vs to him felfe, unputu

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imputing our fins vnto vs, fo that all Gods love which he beares to vs, is in Christ Iefus, Epef. 1. verf. 6. To the praise of the glory of his grace, wherewith bee bath made vs freely accepted in bis beloned. The Lord is very gracious voto his children, he takes vs into his fauour, and fets his loue vpon vs, vouchfafeth many kindnesses vnto vs; and this is a glorious grace, that he vouchfafeth vs the glory of his grace. God magnifies and glorifics his grace exceedingly on vs : In what ! In that he doth accept vs, faith the Apostle. It is a glorious and an admirable grace, that the Lord God being fo great, fo holy, and fo glorious as he is, should yet freely accept vs, fuch poore, finfull, and bafe creatures as wee are: But what is the rule or ground of this, of all this glorious grace? It is Christ lefus, It is in his Beloved, faith the Apostle; for so it followes, in his Beleved, that is, in Gbrift Jefus . He is the beloued Sonne of God. So that wee fee from proofes out of the Scripture, that the point is cleere, That all the love, grace and acceptance, that ever God shewes to true Beleevers, it is in Christ lefus, it is rooted and grounded, and founded in the beloued Son of God, Christ Ielus.

The Reasons are drawne from the Scripture too, Reasons. and they are of two forts; some from our selves, and our owneeftate; others from Christ : Pirft, from our selves; our Naturebeing corrupted, God cannot love this Nature of ours, except he finde in it fuch a person that is free and pure from this corruption, and that is Christ lesus alone; and therefore in him alone God loues vs : Our Nature is corrupted with finne Rem. 3. 23. All bane finned, and are deprined of the glory of God; And Godgannor love, but hate finne and corruption, Alaly 4.5. Then basefi all them that worke iniquity the

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the worke, but the workers of iniquitie: We are so far from being beloved of God, that were are hatefull to him of our selves; and therefore God cannot love our Name, except he find it in such a personas is free from thine, and that is Christ alone. He tooke our nature vipon him toba t. 14. The word was made sless : and her alone was free and pure from some, 1/4 5 3.9. Her had done no wickernosse, neither was there any decest in his month: And therefore in him alone God loves vs.

Reafon 2.

The feeond Reason is from Christ himselfe, and that in many respects : Takehim any way, in his ha ture, per lon, office, workes, doings, fafferings, Christ Tellis yeelds vs, nor onely a caufe, but an evident de monfration thereof. I will give you some rafte here of : for to freake of all, is infinite and impossible. First confider Christinhis relation to God, and so he is the Sonne of God, the onely begotten Sonof God, Joh. 1.14. Therefore he is the feate of Gods loue. It is to betwin the earthly Facher and his onely Some burif ir thould fane in man, yet it cannot faile in Gody for Christ & called the Son of Gods love, Colle 13. Therefore he is the very loue of his Father : Therefore all they that are beloned of God, are beloued in him, or elfe they are not beloued. Secondly, confider him in relation to vs Helsour head, we his body, col. 1.18. and is north Ichleand motion of naturall life originally feated # the head, and derived from the head to all parts of the body and fort is betwike Christand vs in the fent and motion of Gods love, in our spiritual life; He's our head, and all our spiritual life is in him, and come from him He is the Pine, and we are the branches, 16h 13 3 and what have or nouriflment focuer is in the branche

branches for naturall growth, it is first in the stocke or roote; fo it is betwixt Christ and vs, what anyce foeuer we have to grow in grace, it is from this stocke, euen from Christ himselfe. He is the foundation, we the building, 1. Cor. 3.9. 11. And doth northe whole frame, weight, and cost of the building rest on the foundation? fothe whole frame of Gods Church, and that grace and worth of euery beleeuing member, it refts wholly on Christ the foundation. Thirdly, consider Christ in the common relation hee bearesto God and vs, and to he is our Mediator, and that not onely to God for vs, but from God to vs, 1. Tim. 2.4. A Mediatorgenerally receives of the one partie, and conveyes it to the other; and fo Christ receives the love of God. and conveyes it to vs : But this may be where the parties are equal; but here God and man must be mediated betweene : the parties are very vnequall; and therefore here is a further matter to be prefled. If the King be displeased with the sabied, he that must mediate betwixt them and make the peace, multibe fuch a one as the King loues, and that fo dearely, as that for his fake he can be content to forgive and love the partie that hath offended him; and in this cale, the loue thewedto the offender, is granted in his love to the Mediator Soit is betwirt God and us wee have diff pleafed him, and therefore Christ our Mediator, thee must be so dearely beloued of God, that for his sake God will be reconciled to vs. lother the ground of all Godslove to vs is in Christ Jesus. Yeathere is yet a further matter, much more enforcing this scaleng Here is such a mediation, as the like is not found in the world againe; The Mediator is in both the parties betwing whom he mediates, and both they are in him; 1011 that

that is, God in Christ, and Christin God; Christin the faithfull, and the faithfull in him, and therefore there can been o loue of God to vs but it must be

grounded on Christ.

Lastly, in respect of his absolute state in himselse, for what saith the Apostle, Allabe treasures of the mise dome and knowledge of God are hid in Christ, Col. 2.2.3; If all Gods treasure be in him, then the riches and treasure of Gods loue is in him too: In him dwels the sale of the Godhead bodily, verse 9. If the sulnesses the Godhead bodily, verse 9. If the sulnesses him, there is the ground, seare and residence of its And therefore the ground of all the loue that God beares to valis in Christ Iesus.

V[0.1.

The first Vie of this point, is for matter of confutation of too popilh errours at once: namely, concerning the mediation of Saints, and the merits of man Vinderstand this one point well, that Christ Iesush the ground of all Gods loud to vs. and the multirude of mediators, and mans merits, will fall to the ground euen as Dayon did before the Arke. Christ is the ground of Godslove to vs; What need wee have any other mediators: he onely brings vainto Gods lon and favour, and none elfe can do it. So for mans me ritt, they cannot procure Gods love. Christ merits a at Gods hand: If wee can merit any thing it is eythe grace or glorie, and this wee same ot merit volcile can merit Gods love, and that we cannot doe, write we can merit Christ lefus, who is the infinite treasure of God, for he is the feate of it; and it we will fay the we can merit Christ, then we may say that we can me ric Gads loue, else we can never doe it; and if we can not merit Gods love, then we can neither merit go that

nor glory. I doe not hereby dishearten men from good workes, but from the pride of them: Do not thinke to merit any thing at the hands of God by them; all our merit is in Christ, for God loves vs on

ly in him.

The fecond Vie ferues to shew vs the wofull and miscrable estate of those that are out of Christ and First Shewing the bleffed and happy estate of those that are in Christief these that First, the wofull and miserable estate of those that are are out of out of Christ; all that are without Christ, that is, that christ. are not regarded of God in Christ, they are in a feareful taking: God loves them not; they may love themfelues, and the world may love and applaud them; but God doth not love them: When these profane wretches shall come to fawne on God in their private houfes, by reading, praying linging of Pfalmes, &c. what will God fay voto them: Away, get you from me, you are not in Christ, I love you not. If they come to Gods house to heare the Word, to receive the Sacraments, to call vpon God with the affembly, or the like what will God fay to them ? Get you hence, you are not in Christ, I love you not: But when they shall come before Gods judgement seate, and there make protession of their almes, devorion, profession, formality in Religion, and the like; what will God fay to them ! Depart from me ye accurred, ye are not in Christ, I lone you not. In that day they shall feele and finde what it is to be destitute of Gods love, & to be out of Christ, for the enerlasting wrath, and hatred, and curse of God fall be hewed vpon them to the vttermoft. lob. 3.39 Hostrat beleenes in the Soune, bath enertasting life, and outle contrary, he that obeyeth not the Sanne, flatt with Swlife but the prast of God abideth on him, They that Secondly do

doe not beleeve and obey Christ, they are exposed to the wrath and hatred of God; it shall be their portion for euer. The Apostle, Eph.2.12. Speakes of the Ephes. ans before their calling, and faith, that they were with out hope, and without God in the world. He that hath nothis partia Christ, hath no part nor portion in God, but onely as the Beads or the Dinels have, the maintaining hand of God, for life and maintenances yea, but there is no faving love of God to them that are without Christ, but they are exposed to the curse and wrath of God! And let vs take hold vpon one particular, in that place for the present occasion; It is faid there, That they mere Arangers from the Cougnant. Gr. You come here to receive the Sacrament, the Suale of Gods Couenant, feetherefore that ye have faith in Christ, and be in Christ, and that you be reconciled to God in him, else you are strangers from this couenant, you have nothing to do with this Seele it concernes you not, therefore if you bee without Christ, ger you hence, you are but Dogges and Swine in Gods estimation, these precious pearles, these holy things of God are not to be communicated vnto you ye have no part in thefethings.

Secondly, showing the bleffed state of those that be in Christ truely.

Secondly, this shewes the happy and blessedestage of all true believers, that are truely in Christ, and that desire to be like voto him. They have a happie start they have true right and title to that love which God beares to his dearely beloved Sonne, and to all the pledges and fruits of it: If we be in Christ, we are intitled to the beginning of Gods love, his Election, Ephel 1.4. He had the form to in him before the foundation of the world, the weighpuld beet before the foundation of the world, the weighpuld beet before the foundation of the world, the weighpuld beet before the foundation of the world, the weighpuld beet before him is less Secondly.

Secondly, in Christ wee are intitled to the tenuing of Gods love to vs in our redemption, for in him was have our redemption, Col 1-14. In mbom you beneredemption by hubland or Thirdly in Christ weare intitled to the application of his love in our Adoption. Epb.1.5. who bath predestinated vs to be adopted through lefus christ in himselfe, according to the good pleasure of bu will. Fourthly, if we be in Christ, we are intituled vato the continuance of his love to vs for ever, in our Sandification, 1, Cor. 1.2. Sendified in Christ Jefon. and Ephels .. A. Christ is war familification, he is full of grape and truth, feb. 1.14. Be thou in him, and thou shalt receine fulnelle of grace: Eternall life is in him, 1. lehn Set 1. Be thou in him, and thou shale have this life, All the promifes of God are Yea, and Amen in him; h. Gor. k. 20. they are his, and in him they are ours; they are made vato ys in him, and they are performed and made good vato vs in him. Againe, if webr in Christ, all Gods bleffings are ours, Ephof, 1.3. Bleffedbe God, who hath bleffed us mith all spiritual blessings in abrish: Therefore if we be in Christ we are happy, what soeuer our flate be in the world; If wee be in afflictions, being in Christ, he will helpe ve to bearethem y if in temptations he will strengthen vs against them; if we be fallen from God by our sinners, if wee be in Christ, her will raife vs up againe, and renew our peace with God if wee be in Christ, he will be all in all unto vo; he will pacifie Gods wrath for vs. he will procure his favour, abolish sinne, bring rightcousache, deliner vs from hell and bring vs to heaven: Bleffed men are we MESAN volt on Chail lous, as our all dufficient Reages were it in thee, not to pur the recived increases stir his which We conche the representations to labour to be vic

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in Chill: But how that I get to bee in thin ! why by faith thelecticin film las thy Sautour and Redeemer and their thoughaft gotten to be in him his ever fill lookest to have any favour, or any love at the hands of God, get to be in Christ by faith. Yea, but is it in my power roger faith Tido not fay it is mithy power, but yer thou man get it he is thy ducty to labour for it; and certainely if the Lord would not affilt the wielthis power, and mable thee to beleeve, hee would heuerednimand thee to oken to beleeve in Christ Nocatian all men generally frall or can beloue! for this is against the reuealed will of God, for all men bane not faith; but that every particular man and womammay comfortably and particularly coneinde for him and her felfe, what certainely God will gitte grace and powers beleete, upon the vie of the meanes, for this agrees with Gods revealed will the Commandel ments and Promites of God being vendrelige Betally reall, and no exception can be found in the word's gainfluny one in particular. This the Diue it puts into the hearts of men, that when the Minister exhorts them to believe, and to get Christ, they reply they know nor whether they candelectuous ho, or whether they were entropeday ned to balkeur or no sand this the dwell keepes them as a bay all their life, that they neuer beleene, nor indeanour to beleeue! Bur make thou no question whether thou canst believe or not but wie the meanes, and indeauour vo beleene; for if thou dost not beleene, thou shalt surely be damned : putit to the tryall, it may be think endeauours may takedfeet, and then thou had firely bee laued! What madness were it in thee, not to put thy felfe to the triallity wing the meanes of Many mentione belocked open the

176.30

vie of them, and why not thou? But thou wilt lay, I tannot vie the meance at all: thou mailt, at least in out ward conformity. But I cannot vie them as I should. I answer, does tasthou canst, doe thy best, and so put thy selfe and thine indeauours upon Gods mercy, and humble thy selfe before the Lord for thy weakenesses.

vntowardnesse, and hardnesse to beteene.

The fourth Vie teacheth vs the plentifulnelle, infiniteneffe, and abundance of Gods love to Christ, that had love enough inhim for all the beleeving world belide : In him all then ations of the carth, the cholen and beleevers, are bleffed; in his love they are loved; in his right confuelle, all the beleevers in the world are accounted righteous; in his worthinefle, they are accounted and made worthy of life and faluation. This was infinite love, that God poured on his head. As the Oyle on the head of Auron, that time down to the skists of his clouthing a for Goods love in Christ-descends and runs,downe on all the faithfull thet nomate, or ques shallbe to the worlds end. And therefore, first letus confider of it, and bleffe God for it, that hath poured out luch infinite loue for the vie and benefit of the Church: Thus the Apostle doth, Ephof 163. Bleffed be God, mbe beat bleffed usmit ball spiritual helesings in abriffin Secondly let us confidents and magnific and honourthe Lord Icfus Christ, that is capable, worthy, and that is the ftorehouse of such an infinite Treasure: to doth the Church in the Caut. 1.2. Thy name is of an ognitiment poured out sere and all

Thirdly, confider it, and reioyce in it for thy felfe, that thou art a true believer, and that thou haft thy partiand person in this over-dowing love of God, for the adequate and faluation, Epht. 2, 3, 4,5, God that

V 6.4.

that wrich in mercy, through his great line wherewith he laited its, each when memore already figures, but b quickness is injecther in wheth, by makeful grade per are faned. The Appelle would have ve to reiouce in this, that God to loued Christ, that in him hee hath raised ve up from the flate of finne, with that for grace and faluation.

Mes.

Fiftly, is Christ the ground of Gods loue to ver then this commends vato vs the wonderfull love the God beares ro his Church in Ohrift lefus : First it is mon render and affectionate love. Secondly little moft holy Thirdly, it is most perfect Fourthly, iti vnchangeable : Laftly iris most comfortable. Pirsti bsa moft tender lougand affection that God beares to vs in Christ, the bowels of our Lord lefus Christan marueilous deare, tender, and precious to God ; and therefore the lone that God beares to vs in the tender Howels of his owne bleffed Sonne muft deeds being vieilous dearchiender, and affectionare, Zinsb 1.80 Ha that vouchethyou, soucheth the apple of mine eye . Whe are wee fo render to God? Why ! because he tender sinelie resider bowels of lefus Christ. Secondly in is a most holy love, our most holy God loves vs in his most holy Sonne Jefus Christ, that bely one of God, God Both not love vs as many a wicked Father loveshill ehilder in his cuill and warmon courses; no that is pro phane and carnal love, but lice loves ve with a helf lone in Christ : fo farre as wee are walked from ou finnes in the bloud of Chrift, and as we be made conformable vnto Christ, so farreas weedeny our sel and dye to finne, and rife agains to newnofic of lie Thoughat goeft on in thy finne, noner dreamed God loves therein Christ except show hast en the Actività che lifts; they thus have good pu 3243

Gods loue in Christ, they crucifie the flesh.

Thirdly then this love of God to vs in Christis a most persed love, mb: 17:23. God loves vs with the tame loue wherewith he loues Chrift, and therefore it cannot but bee a most perfect love; It God should lone vs in our felues, it would bee a very imperfect love, not worthy God; because all the lovely graces in the best of vs are stained with many imperfections; and therefore God takes vs, and fers'vs into Chiff. forgives all our finnes in his death, and covers all our varighteousnesse with his righteousnesse; and so beholds vs, and loues vs in him with a perfect lone; and if we have not this perswafion, we shall never come to have any true peace in our confeiences. Fourthly if God loue vs in Chrift, then his loue to vs is mortynchangeable and vn moucable: it is grounded and built on a Rocke, and the Rocke is Christ Tens, and thereforecan never be moved, but flands fall for ever : If any thing can alienate Gods love from Christ lesus. then it may alienate his love from vs; If nothing can remove his love from Christ, then nothing can remore it from vs ; and ler finne and Sathan and all our enemies, bodily and spirituall, stand up and fay what they can do against vs : Can you draw vs from the love of God? we will put you hard to it: well, do your worft: Can you draw the love of God from Christ? if you cannot, (as wee are fure you cannot) then you cannot draw it from vs; for it is grounded in Christ Jefus. Laftly, if God love vs in Chrift, then this love of God to vs is a most sweete and comfortable loue; and that in all the former respects because it is a tendet loue, a holy loue, a perfect loue, and an wnchangeie yearbut especially of this respectibe unitest Jones

ry sweete and comfortable votovs; but when the nature of it is tendred votovs, in the name and person of less Christ, it is much more sweete and comfortable votovs. To bee sorted with Christ in any state what soener, is very comfortable to the beleeuing soule; to bee in afflictions and reproaches with him, yea, to dye with him, this is a comfortable thing to Gods children; Who would not thinke themselves happing to be loyated with Christ in any of these? Yea, but to be forted with Christ in the bosome of God, in the love of God; that God should love vs in Christ selve yea, as with the same love wherewith he loved Christ lesus. Here is the comfort of all comforts, and the subnesses of our consolation.

Vje.6.

The last Vie teacheth vs. that as God loues vsin Christ lefus, and measures forth all his proceedings to vs in him sto must we do to God againg alf we do anything to God doe it in Chill; It wee believe in God let vs beleeue in him through Christ , Theye pray to God,let vs pray to him in Chrift; If we love God let vs love him in Christ; If we obey God, let vs obey him in Christ If we worthip God, let vs worthip him in Christ; whatforwer we doe in word or deede les all he dans in the name of our Lord sefen Christ Coles 7. elfeit is abominable to God, our spirituall sacrifices are accept table to God only in lafer Chrift I. Put . 2.5 . Again is Lofts Christ the ground of all Gods lone to vs & then lot the ground of all our loue to God, to the fairbfull and the creatures, be setled in Christ: Doth God love the onely in Christ sandcanst thou not lone where the leeft Christ? or darghthoulous wherethou dost not fee him & Seeing God loves where he fees Christs at

loues not where hee fees hot Chrift : learne his exami ple, and frame thy lone to his lone. Let valore the creatures of God in Christ, the children of God in Christ; letvs love the ordinances of Godin Christ let vs loue God himfelfe in Chrift, and what foeuer we doe in the service of God, let it bee done in Christa whatfoeuer wee doe in word or deede, let all bee done in the name of our Lord Islus Christ. Ye come now to receive the Sacrament of the Lords Supper, then walke by chis rule in receiving Ler vs do all that wee docherein in the name, faith lone, power, and mediation of Christ, Let vs receive it in Christ: as God gives it to vs for the loue hee beares to vs in Christ fo let vs receive it for the love of Christ, with a true purpose to serue God all burlife; and tervs bewaite our fins and know that all our worthineffe is in Christ , and therefole lenvsrechine it in the worthinesse of Christ, beleebing that God will make it effectuall to our foules in him : And fo receiuing it, and doing all we do in it, in the name of Chrift, we shall receive it with glory to God, and comfort to our owne Soules. and we are his hibic 2 and ferances. As cording to an

Rom. 8. the two last verses.

de. Fire of

Legal out his Character authorises authority and power

baue entred into the handling of the former,

former, and the meaning of the feuerall tearmes of words that the Apostle declares himselfe upon : then I laid you downe feuen heads, whereunto the whole force of the Apostles speech might bee reduced; the first was implyed, and that was, that there is a communion betwixt God, and all true beleevers. Secondly, the Apostle shewes the bond of this communion, and that is the love of God. Thirdly, he shewes the ground of this communion, and of the bond of it, and that is Ielus Christ Fourthly, the Apostle declares the neer interest that the faithfull have to Christ, by a note of speciall reference, our Lord. And this is the point wee are now come vnto, and if God shew vs strengthin weakenesse, it shall becour meditation at this time Christ lesse our Lord. The Doctrine hence is this? That there is a very neer & speciall reference betwin Christ lesus and all the faithfull, whereby he is intereffed inthem, and they in him . He wour Lord, faith the Apoftle and consequently we are his subjects and

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Explication.

ding his right in vs, and ours in him; his superioritie ouer vs, and our subjection vnto him; He is our Lord, and we are his subjects and servants. According to our manner, wee will speake somewhat of this by way of Explication; and therein we are to consider of two things: First, of the Title, Lord, Secondly, how it doth sute with the present purpose of the Apostle. First of the Title, Our Lord, or the Lord of the faithfull, or the Lord ouer his Church: Christ is our Lord. A Lord, is name both of honour, & also of authority, and powers therefore when the Apostle saith, Christ rosur and allowers when the Apostle saith, Christ rosur and allowers.

Lawes, and guides vs by his Spirit, and keepes vs in his protection, and imployes vs in his feruice: The Lorship of Ielus Christ ouer the Church, or ouer the faithfull, is to be conceived vnder these tearmes; First, that he is our speciall Lord; Secondly that he is our spiritual Lord; Thirdly, that he is our fauing Lord; and fourthly, that he is our absolute and onely Lord. First, Christ is our speciall Lord; God the Father, and God the holy Ghost, as well as God the Sonne, is our Lord; and yet there is but one Lord, as there is but one God: but this is in a generall sense. But Christ is our Lord, not onely in respect of the Godhead, as the other persons are, but in a special manner, as he is our Mediator, Alls 2.36. God hath made him both Lord and chrift: that is, God hath put this office and honour vpon him, God hath appointed him to be our Lord. in a speciall manner, as he is our Mediator. Secondly he is our spirituall Lord; he is not the Lord of our bodies onely, but of our foules and our consciences; and this Lordship which he hath ouer vs, he exerciseth not in any worldly State or outward pompe, but in a spiritual Stare, as a heavenly Lord, Ich. 18.36. My Kingdome is not of this world; as who should say, I am a King, but not an earthly King; a Lord, but not a worldly Lord; but I am a spiritual! King, and an heavenly Lord. Thirdly, he is our fauing Lord, he is the Lord of the whole world; of the wicked, as well as of the faithfull in a generall fense: but to them he is a destroying Lord, to vs he is a faming Lord. 2. Pet. 3.18. And grow in grace, and in the knowledge of our Lord and Saniour Iefm Christ; Christ is our Lord, as hee is also our Saujous; and that not onely with a temporall faluation, to faue Vstemporally, for so, as the Prophet speakes, hee Janes

former, and the missing of the fenerall tearmer of words that the Apollie declares himfelfe you; the I laid you downe fount heads; whereunto the whole fores of the Apolles speech might bee reduced the first was implyed, and that was, that there is a comme nion betwixt God, and all true beleevers. Secondly, the Aposte showes the bond of this communion, a shar in the loue of God. Thirdly he bowes the grou of this communion, and of the bond of it, and there lefus Christ Fourthly, the Apostle declares the need inscrieft that the faithfull base to Christ, by a noted speciali reference, bur Lord. And this is the point we are now come vitto, and if God flew vs firetigelis neebenefile, it field becour meditation at this time ofthis Misson Lord The Doctrine hence in this That she to is a very neor despeciall reference betwie Christi lesus and alkahe faichfull, whereby he is in seffethinthem, and they in him, He Hour Lord, faith the Apolle and confequently we are his libious and feruints: for this is a tearme of mutuall relation inten ding his rightin vs, and ours in him , his Superioriti ouer vs, and our fubiection vnto him . He is our Lo and we are his subjects and servants. According to manner, wee will speake somewhat of this by way Explication , and therein we are to confider of the things: First of the Title Land Secondly, how it dot fute with the present purpose of the Apostle. First the Title, Our London the Land of the faithfull, ort Lord over his Church: Christ is our Lord. A Lord, name both of honour, & also of authority, and pow therefore when the Apolite Laich; thrist polar our we would white Apolitical his jo the bother, and all districted take of the Apolitical integral and reformer.

Geatian.

Lawes, and guides vs by his Spirit, and keepes vs in his protection, and imployes vs in his feruice. The Lorship of Ielus Christ ouer the Church, or over the faithfull, is to be conceived vnder the le tearmes! First that he is our speciall Lord , Secondly that he is our spirituali Lord; Thirdly, that he is our fauing Lord; and fourthly, that he is our absolute and onely Lord. First, Christ is our speciall Lord; God the Father, and God the holy Ghoft, as well as God the Sonne, is our Lord; and yet there is but one Lord, as there is but one God: but this is in a general lende. But Christ is our Lord, not onely in respect of the Godhead, as the other persons are, but in a special manner, as he is our Mediator, Alls 2.36. God hath made him both Lord and Chrift: that is, God hath put this office and honour vpon him, God hath appointed him to be our Lord. in a speciall manner, as he is our Mediator. Secondly he is our spiritual! Lord; he is not the Lord of our bodies onely, but of our foules and our consciences; and this Lordship which he hath ouer vs he exerciseth not in any worldly State or outward pompe, but in a spiritual State, as a heavenly Lord, Ich. 18.36. My Kingdome is not of this world; as who should say, I am a King, but not an earthly King, a Lord, but not a world ly Lord; but I am a spiritualt King, and an heauenly Lund. Thirdly, he is our faming Land, he is the Lord of the whole world; of the wicked, as well as of the faithfull in a generall fense: but to them he is a destroying Lord, tows he is a faving Lord. 2. Pet. 3.18. Andgrowin grace, and in the knowledge of our Lord and Sautour lefine Christ is our Lord, as hee is also our Sautous andthat not onely with a temporal faluation, toffine Vistemporally, for fo, as the Prophet speakers ken face! title:

both man and beaft; but as our eternall Saujour, to give vs everlatting faluation both in grace and glory. Fourthly, he is our absolute and onely Lord; ruling vs meerely by his owne will, freeing vs from all forraigne powers and authority whatfoeuer : If any creature have any Lordship or authority ouervs, as Kings Princes, Magistrates, Parents, and Ministers haue, in is as subordinate to our Lord Iesus Christ; and whatfoeuer they doe to vs, they must doe it as vnde him and what foeuer we doe to them, we must doe! as vnto Christ, Col. 3.23.24. What foruer yee does doen heartily, as unto the Lord, and not men, knowing that a the Lord yee shall receive the reward, for yee ferne the Lord Christ: Itis in him, and by him that they rule of ner vs. and it is in him, and for him, that wee doe fen ince to them, for fo is the rule in that place.

The second point for Explication is how this Ticle futes here with the present purpose of the A pottle: Surely it futes very fitly with it, for it is a point very materially the cause in hand, that is, to prout the stabilitie of the faithfull in the state of grace: For fome happely might object and fay; What if the low of God bee fet vpon vs in Christ? how come ween fareclie better for it? Yes, faith the Apostle, the fame Christin whom God lones was is himselfeiour Lord and wee are his feruants, and therefore his care and refped for vs is fuch that tooke what focuer lone God doth intend and beare to vs in him, himfelfe being out Lord, will faithfully manage the same at all times, for our best safety and greatest good. The Apostle ha named mightie aduerfaries, as Death, Life, Angeli, and for our bester encouragement against them all fors but our Caprain & Delinerer in allight coglares

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title: He is a Lord, and therefore farre about all our enemies; he is our Lord, and therefore can and will deliuer vs from them all.

Wee come to the proofes: There is nothing more proofes. frequent in the New Testament than this, that Iesus Christ is called our Lord : & no maruel, for this is the very summe of the Gospel: the Apostle makes it to be fo. Rom. 1.1.3. Paul an Apostle of lefus Christ, called to be an Apostle, put a part to preach the Gospell of God : Concerning bis Son Iefus Christ our Lord. I will onely ferue my selfe your such places of Scripture, where Christ is called our Lord in some speciall significancy, that is, with some speciall reference to some notable worke whereby hee hath shewed himselfe to bee our Lord 1. Cor. 8,6. Vato ws there is but one God, even the Father, of whom are all things, and wee in him, and one Lord Iefor Christ by whom are all things, and we by him: He had shewed before, that there are many Gods, and many Lords to others; but to vs, that is, to the faithfull, there is but one God and Father, and one Lord tefes Christ. Marke how fignificantly the Apostle applies this Title, Lord, to lefu Christ, in respect of the Soueraigne Lordly power he hath ouer all things, especially over the faithfull. Christ Iesus hath supreame authority ouer all things; all things are by him, and we by him, and therefore he is our Lord, and our onely Lord; me have but one Lord. Rom. 7.25. I thanke God, through lefus Christ our Lord. The Apostle had complained before of the bitter combate which hee felt within himfelfe, betwixt the flesh and the spirit; and finding himfelfer over-matched with the lufts of the flesh, in the 24.verfe becryes out for helpe, Ob wetched man that I am whatball deliner mee ! and prefently hee thinkes moman vpen

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spon lefus Chift our Lord, and upon him hefers down his reft Ishanke God, through Tofice Christ our Lord: asif hee should say, It is lefus Christ our Lord, that hath ap pointed me to this combate; and it is lefus Christien Lord, that gives mee ftrength in the combate; Itis lefon Christ our Lord, that in due time will deliuer me and give me victory in this combate; though I beco permatched with these enemies, yet he will ouermatch them. Who should a man flye to in his distresse, bu to his Lord: So the Apostle here flyes to Christ lefus, to his Lord, 1. Cor. 15.57. Thankes be wato God, who but ginen us victory through our Lord lefus Christ; The A. poftle speakes there of Christ and of his Resurrection from the dead, whereby he hath ouercome death ; no for himselfe onely, but for the faithfull, and in tha respect, he calls him our Lord : For wherein did eue Christ Iesus shew himselfe more plainely to beeth Lord, than by his Refurrection ! And wherein may ke Lord it more, than in giuing his subjects and servans victory ouer Death & Hell, and all their enemies: To proceede yet a litle further in the proofe of this point according to this generall proportion of Christ being our Lord, that is, The Lord of all the faithfull; we shall finde that particular beleevers have laid particular claime to Christ, every one of them, as to bis Lord, Lak 1.43. And whence commethis that the mother of m Lord Should come vnto me? A ftrong faith in a weak woman, to confesse Christ Ie/w to bee her Lord, euch whileft he was in his mothers wombe; My Lord, the came down from heaven for me; My Lord, that took flesh of the blessed Virgine, my neere and deare the woman, even for my fake, to redeemome. Iohn, 201 They have taken away my Lord, dow. She speakes

woman weeping and mourning; but not out of a memanish passion, but out of a spirituall and heavenly affection: My Lord, that hath forginen me fo many fins My Lord, that hath cast out seuch diucls out of mee. My Lord, that hath stood it out manfully on the Croffe, against all the powers of darkenesse, for the redemption of my poore finnefull foule : Oh they have taken him away, and I know not where they have laid him If I could tell where they have laid him, I would farely go to him; I would goe through thicke and thinne, that I might enioy my Lord, but alaffe, they bane taken away my Lord. Iohu 20.28. My Lord and my God; It is the speech of Thomas, hee saw in our Sauiours hands the print of the nayles, whereby hee was tastened on the Groffe, and in his fide he faw the wound of the Souldiers Speare, and vpon fight thereof, he cryes out, My Lord and my God, as who should fay, Oh my Lord, these wounds thou hast received for my sinnes and transgressions; Oh my Lord, &c.

The Reasons: First, Christ is our Lord, because he Reason.z. made vs : Euery free agent is Lord and Master of the worke of his owne hands : He made vs, therefore hee is our Lord, Col. 1:16. By him all things were made: Yea, but so he is the Lord of the wicked he made them too, yea, but he is our speciall Llord; he made vs noe only to be creatures, which is common to the wicked butto be new creatures, which is peculiar to the faith full onely, 2. Cor. 5.17. If any man be in Christ , les harche a new Creature. Hee transformes and new moulds vs. and makes vs new creatures if we believe in him: One Lord Christ, as he makes vs creatures, so he makes vs new creatures; Christ lefus hath made vs both eres tares unid new creatures root add therefore hee mailt tingt;

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needs be our absolute and special Lord.

Reafon. 2.

Secondly he is our Lord, because were given to him of God, leb. 17.6. Thine they were, and then hall given them me. God hath given vs to his Son Chrift. and therefore wee are his in the best and surest right that may be. What better right can we have, than to that which is given to vs freely? And marke in what teanmes God hath given vs to Christ, and by what right we are Christs; Thine they were, and thou has given them me. In the fame propinquiry that we were Gods, in the same propinquity wee were given vnto Christ; but we were Gods as he is our Lord, & therefore we are Christs so too: And marke further here. how he shewes himselfe to be their Lord, and they to be his feruants : I baue declared thy word to them, the is. I as their Lord have fet them their taske, what they must doe, that they may be faued; And they have kept thy word, faith our Saniour, that is, as good and faith full servants to their Lord, they have followed my direction.

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Thirdly, he is our Lord, because he hath delivered we from all our enemies, Sinne, Sathan, & Luk. 1.71. A temporal deliverer from a temporal bondage, deferves inftly to be Lord over those whom he doth deliver: and this the Law and light of Nature taught among the Heathen; for looke who it was delivered another from any bondage, his Lord hee was: Our Lord lesus Christ delivered vs from the spiritual and evernall bondage and slaverie of Sinne, Sathan, Curse, Death, Hell, and Eternall damnation; And therefore he must needes be our Lord much more. And this Reason may be yet further confirmed, libwee consider the intendment of Christin our deliverance, and that we intendment of Christin our deliverance, and that we

that we his servants might serve him all the dayes of our life. Luk. 1.74. Fourthly, he is our Lord, because he reason. 4. hath bought vs. 2. Pet. 2. 4. Denying the Lord that hath bought them. Naturall reason teacheth vithis. Shall not a man be Lord of that he hath bought, and truely and dearely paid for? But Christ hath bought vs, and paid dearely for vs, not filuer and gold, but his owne precious bloud; therefore hee hath most sourceaigne right overvs, as our Lord, and wee are most strictly bound to him as his servants. It is the Apostle's reason in 1. Cor. 6.200 Tee are bought with a price, therefore glorifie God in your bodies, and in your spirits of soil they are Gods.

This doctrine is full of vie : the first vie is, concerning christ him selfe.; the second is, concerning vabeleeuers; and the third is, concerning the faithfull.

The first Vie is concerning Chaift himselfe, Hen Viert our Lord : This is an enident proofe of his Godhead he wour Lord, and therefore our God: Christisfometime called the Lord, and that intends his Soucraigne power and authority ouer all things fometime ber Lord, and this intends his Soueraigne power and fupreame authority ouer the Church, enery waynthe name Lord products him to be God: Por to have Soues migne power, and supreame authority outralithings! or over the Church, cannot bee given to any bubio God : Remember the tearmes before mentioned sime der which wee are to conceine Christ to be cours Louis and every one of them will necessarily conclude whit Christiour Lord is Christ our God. Firsty hoe is our special Lord as hee is out Mediator, and kee must be God as well as man, that he may be Wedianob between Sold and man! Agains, he work spirituall mystabols fleale, Lord

Lerd over our soules and consciences, and a conscience well rectified acknowledgeth none over it but God. Againe, hee is our saving Lord, and none can challenge this but God himselse: Saluation be longs to God alone. Lastly, hee is our absolute Lord to bee obeyed without questioning, without controlle, and without refisting, in all things what so wer hee commands: and this none can challenge but God onely. I hope there is none here present, that wilkey their deny, or doubt of Christs God head: but there are many of verthat in prayer and conference, name Christ our Lord, but yet never thinke of his God head, which is the life of his Lordship, both in himselse, and vice ver: Christ Lordswithout Christ God is no Lord at all.

V/c.2.

The fecond Vie is concerning the wicked and va sodly vabeleeuers. If Christ be our Lord, that is, the Lord of the faithfull, and of his Church; then the wicked and vibelectiers have nothing to do with him that is as a fauing Lord : What a desperate, wretch leffe, and moful cafe are they in ! lefus Christ is none of their Lord to faue them, nor they are none of his Gruants; they weeld him no homage or obedience, and therefore can expect no comfort nor faluation from him a Confider both their life and their death la theirdifarthey goe yp and downe doing their own wils, and not Christs will, neither are they ruled by his Lawes, but the Lordleffe and Masterleffe men, they go about, flying, what Lord foall controlle will they doe ferue, or beruled by any Lord at all, it is the Dinell, his word is their Law, they are ruled by his will, and are athis becke: lephim bid a wicked mi fweare, or lye, or prophanethe Sabbath, bee dru

steale,&c. straightway he will doe it, hee is led by the Diuell, at his will, 2. Tim. 2.26. as the Apostle faith: Oh, that the faithfull would and could performe fuch true service to their Lord Iesus Christ, as these doe to their Lord the Diuell! It is a foule shame to vs that we yeeld not fuch true service to Christ, as they doe to their Lord the Diuell; and it is a foule shame in them, that they yeeld fuch true service to the Diuell. So at their death, when they are on their death beds, doe they pray? no, faith lob the wicked pray not at all simes? No, they curse, and rage, and despaire, or at the best they are like to Naball, their hearts are dead as a flone within them, there is no spirituall life nor comfort in them; they have never a Lord in heaven to commit their foules vnto; but the Lord whom they ferued in their life, the Divel, stands by them ready at their death to carry away their foules to hell, when they part from their bodies, as he did the rich mans, and then this cursed Lord and Master that set them on worke, and to whom they have done fuch true feruice here shall truely pay them their full wages in euerlasting torments: They have finned with the Diuell and his Angelshere, and therefore it is iust with God to give them their part and portion, and to damne them with the Diuelland his Angels for cuer : And then this our Lord Telus Christ, whom they neglected and opposed in their life, and would not acknowledge to be their Lord, he shall shew himselfe to bee a mighty Lord against them, and then hee shall exercise his Lordly power and authority ouer them in wrath and vengeance, to their eternall condemnation. And then the very thought of the Lord Jefus thall bee as ferrible to them, as the torment they endure, to thinke that Chilift should

should come downe from heaven to save them, and that they should be such wretches to serve the Divell

rather thanhim:

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The third Vie is for the faithfull this toucheth them in many respects. First, here is the honour of the faithfull, in that they ferue this great Lord; Christ Iefus is their Lord, and they his Seruants. When fundry Ambassadors meete together from sundry places, in a strange Country, he that serves the greatest Prince amongst them, hath the precedencie of place and honour before the reft, because hee serues the greatest Lord: Wee all line here as Seruants to Kings, or Nobles, or Magistrates, or Masters; but the faithfull, how. focuer they serue other Lords, yet their spirituall Lord is the Lord Iesus Christ, and by how much he is greater than other Lords, so much the more is their honour aboue all other Servants what locuer: It was that which the Apostle Paul and other of the Apostles boasted of, and so much comforted themselves in, as we may see in their Epistles, that they were servants to this Lord : Paul a Sernant of Iefus Christ : James the Servant of Iefus Chrift, and so others. A man when he fends an Epistle, graceth himself with the greatest title he can the Apostles grace themselves in their Epistles with this title, the Servants of our Lord lefus Christ, as the greatest title they can have; Nay, the very Angels in heaven take delight & comfort in it, Rev. 22.9. 1 am thy fellow fer want, (faith the Angell to John) the fer want of the Lord Christ as well as thou. Somethinke it a shame to be counted Christs, Servants; What ? shall wee be ashamed of that which is our greatest glorie and ho sour with God? God forbid: In trouble, and in perfecution, let vs acknowledge him to be our Lord, that fhould.

will give vs full content both in grace and glory. Let carnall and prophane worldlings reproach vs (as in these dayes it is too common) that we are too precise, and that we are zealous for the Lord of hosts, that wee make conscience of our wayes, and that we keepe our selves from the corruptions of the times, and that wee will not runne with them into excesse of riot; this is the scandall of the Crosse in these times, that the faithful will not company and symbolyze with the wicked in their sinnes: No, wee will not serve your sinnes, we serve the Lord Iesus Christ, and if you reproach vs for it, we will weare that reproach as our Crowne: The glory of the wicked is their shame: but the shame that the wicked lay vpon vs, is our greatest glory; though this be a shame with men, yet it is honour with Christ,

he will take knowledge of vs as his Seruants.

Secondly, this is matter of comfort to Godschildren; and they stand in great need of comfort in these vncomfortable times; why this, That Christ is our Lord; if we be fure of that, it will support and cheere vp our hearts in all our distresses, against desertions of men; when men, when friends, yea, when our Parents forsake vs, our Lord Christ will neuer forsake vs, Pfal. 27.10. Though my Father and Mother should for sake me, yet the Lord would gather me up. It comforts vs against all oppositions of men; they are many, great, and strong, they rage, and plot, and they band themselves together against the Lord, and against his Christ, but yet here is our comfort, hee that dwelleth in hearen shall laugh, our Lord shall have them in derision, Pfal. 2.2.4. So it may comfort vs against all our wants; Christ is our Lord, and therefore wee shall want nothing, Pfalia 3.1. The Lord is my Shepheard, I shall not

want. Againe, it may comfort vs against weakenoffe and infirmities: Christ is our Lord, and his grace is allfufficient for vs. as the Apostle faith, 2: Cor. 1.9. Again. it may comfort vs against all dangers present, imminent, and future. Christ is our Lord, therefore me will not feare. The Lord of hosts is with vs, the God of Iacob is our refuge, Pfal. 46.1.2.3. So it may comfort vs againft all Sathans temptations, the fiercest, greatest, and fearefullest that Sathan can affault vs withall. Christ is our Lord and Master, and can a Lord or Master see a faithful Servant of his, wronged and oppressed by his enemie, and not stretch forth his hand to helpe and rescue him ! If men will, yet our Lord Christ will not, nor cannot but the more fiercely we are affaulted by our enemies, the more ready will he be to helpe vs. Therefore in the depth of temptation, retire thy felfe to this fure Hold, to Christ, as to thy Lord, and say vnto him. Oh my Lord, feeft thou how I am oppressed with thy enemie and my enemie ? Wilt thou fee mee trodden under feete ? Vp Lord, I pray thee, fight for me, fuffer not my fouleto be a prey to fuch a curfed enemic. And furely if thou doest thus, the Lord will beevery readis to heare thee; and the God of peace will tread Sathan under thy feete fortly. Lastly, it may comfort vs against death it selfe: who soever thou art that hast served the Lord Christ in truth in thy life, thou main boldly put thy felfe youn him, as thy Lord at thy death; he whom thou haft sexued all thy life, will surely comfort the at thy death, and in death, and after death : therefore be not discouraged at death; it is terrible and feareful to nature, but let vs arme our selves for it before hand let vs before hand goe to Christ, and let him be our Lord, and then we may fax to our foules arour deaths want.

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Omy foule, thou haft ferued the Lord lefus Christ thus many yeares, be not now affraid to go to thy Lord and master home to his owne house; and we may surne to the Lord and fay, Oh my Lord, thou haft beene my protector many yeares, now Lord helpe mee, for now I stand in more neede of thy helpe than ever I did before: Lord, receive my foule now into thy mercifull hands. And if thou doft thus, affure thy felfe thou shalt not be more ready to commend thy soule to him, than he will be ready to receive it into his hands.

The third Vie is for matter of duety, teaching vs. that feeing Christ is our Lord, we must carry our selves to him, as to our Lord, in all ducty, as good and faithfull feruants; hee that doth fo, is the right feruant of lesw Christ, the true and sound Christian. The dueties we are to performe to him are many, wee will reduce them to these two heads : Doing and Suffering. In both these we must conforme our selvesto Christ as to our Lord. In doing ; First, if Christ be our Lord, wee must beleeue in him, trust in him, and rest voon him! Ifa. 26.4. Trust in the Lord for ever, for in the Lord Gad is Arength for evermore : and therefore letvs be confident in him, and rowle our selves upon him, and know whom it is that wee have trufted, and hazzarded our foules upon Let vs trust in the Lord, when weefee nothing thishe world but defolation, the is a Lord, and therefore can doe for vs what he will and hee is our Lord, and therefore hee will doe for vs what he can: And if he can doe for vs what he will by his absolute power, and will doe for vs what hee can of his meere grace and goodnesse, why should weenor beleeue in him, and reft vpon him both in life and death as ni and

Secondly if he be our Lord, then we must reperence Fiftly.

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him as our Lord. Mal. 1.6. If I bee a Lord, where is my feare? Pfal. 2.11.12. Serue the Lord in feare, and reioyce in him with trembling. Kiffe the Sonne, &c. Let vs therefore renerence him in his Nature, Person, Word, Ordinances, in our hearts, lives, and in all our courses: Let his feare be alwayes before our eyes, that we may never sinne against him. It is a fault to be taxed in many Christians, that they come to the Word, and to the Sacraments with litle reverence to God, none all to man: God will bee honoured with an orderly zeale.

Thirdly, if Christ be our Lord, then we must love him as our Lord, Dent. 6.5. Thou shalt love the Lord thy God, with all thy heart, and with all thy soule. Our love must bee such to him, as his love was to vs, that is, not cold or little, but marvellous great; so that hee shed his bloud for vs. Hath our Lord loved vs thus dearely, to lay downe his life for vs. then let vs love him as dearely, let vs lay downe our lives, if we be called to it, for him.

Fourthly, if Christ be our Lord, wee must imitate him, lob. 13.13,14. Te call me Lord and Master, and yet say well, for so I am; if I then your Lord and Master haw washed your seete, ye ought also to wash one anothers seeted and verse 15. For I have given you an ensample, we Thus we should imitate Christ in love and humilitie, and other graces: we are much wanting in these ducties now in these dayes; but if Christ be our Lord, we must shew our love and humility as Christ did, thinks scorne of nothing that is to bee done for the children of God: Every servant will sollow his Lord, if it be but in an ill fashion; then let vs imitate Christ in his graces, and conforme our selves to his fashons.

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Fiftly, if Christ be our Lord, wee must serve and obey him as our Lord, we must do what he commands, and nothing else, and we must doe it as he commands it to be done, and wee must leave vndone that he forbids: we must not be servants to men, (we must serve other Lords as vnder our Lord Christ, and in his name) much lesse must we serve our own lusts, or the world: Christ is our Lord, and we will serve him, and not the

world, nor our owne finfull lufts.

Secondly, in our sufferings we must conforme our selves to Christ: Let vs know for certaine that wee must looke for affliction. The servant is not above his master, Mat. 10.24. It is the nicenesse of many Christians, that their finger must not ake, they must not endure one temptation, they would faine flye from afflictions; but wee must looke for them : Did Christ go from the Croffe to heaven, and shall not we go the same way? wee must take vp our Crosse and follow him. Secondly, as we must looke for them, so we must carry our felues with patience as he did in them, who when he was reuiled, reuiled not againe, when he fuffered, he threatned not, &c. 1. Pet. 2.23. Leaving vs an example (saith the Apostle) that wee should follow his Steps, verf. 21. And therefore let vs labour to bec patient in the least affliction, for hee is thy Lord that puts thee to it. And let them be our own afflictions, & then we shall the better beare greater afflictions, & Christs, afflictions. Christ ware a Crown of thornes, and was strook vpon that Crown to adde affliction to his afflidions, so we must look for many thorns, many afflicions, and for affliction to be added to affliction: But yet be of good cheere, Christ will recompence all with a Crowne of glory. Let vs apply this to the Sacrament:

We come here to the Lords Table, this is a great honour to vs, therfore let vs be thankfull for it : Secondly, let it comfort vs, that if we come in repentance, we shall have our comfort scaled vp vnto vs, to our hands. to our mouthes, and to our hearts. Againe, we profelle Christ to be our Lord, then let vs examine whether we feare him, loue him, and obey him as our Lord, Alasse, we must all confesse we come short in these duties; let vs acknowledge this vnto him, and let vs fay, Lord, though we deferue not to be thy feruants, yet thou art our Lord; and let vs come with more faith, and feare, and loue, and with more resolution to obey him better than ever we have done. If this Sacrament feale vnto vs that Christ is our Lord, it must also seale vinto vs that we are his feruants, and then we must not honour him for an houre, while wee are here, but all our life time. If thou bee the fernant of Christ, hee's thy Lord, but if thou ferue the world, or thy belly, or thy pleasure, or any thing elfe, and not the Lord Iefm in the truth of thine heart, then he is none of thy Lord, nor thou art none of his fernant. And therefore when thou shalt come and knocke, and say, Lord, Lord, open unto me, hee will answer thee, Away from mee, this art none of my fernant; therfore let vs subject our felue vnto him, in all obedience, both in doing and fuffe ring, as vnto our Lord, and to hee will recompenced with grace here, and with glory hereafter.

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The fifth SERMON, vpon Rom. 8. the two last verses.

For I am persmaded, (or I am fure) that neither death;

N handling this Scripture, as God in mercy hath giuen strength, we have proceeded thus farre: First. we have shewed the dependance of the verses with the former, then we have shewed the meaning of the words in themselues : After that, wee caft this Serips ture, for our better instruction and memory into this mould, and shewed that it did empty is selfe into these feuen particulars. First, that which is implyed, namely, that there is a Communion betwixt God and the faithfull: Secondly, that which is exprest, namely, thebond of this Communion; and that is the lone of God: Thirdly, the Apostle shewes the ground of this Communion, and of this Bond too, and that is lefus Christ: Fourthly, hee shewes that the faithfull have a neere interest in Christ lesus; and this hee sets forth by atearme of neere relation, our Lord. Thus farre we have proceeded already. The fifth point is, that the Apostle auoucheth the safetie of all the faithfull in the middeft of all dangers that they are subject to inthing Shall separate vs from the love of God. And this he infargeth in many particulars, as by and by we shall see.

This is the fifth thing then that wee are to confider of, namely, the fafety of the State of Gods children in the midst of all dangers; we will propound the Doerine this.

The hold that the faithfull have in the love of God Detring.

schrough Iesus Christ, it is a sure hold : the estate of grace that they are in, is an undefeafable estate, nothing can void them, nothing can deprive them of it. Confider well the words of the observation; the very words whereof are, in effect, the very words of this Scripture; and the whole matter of the observation, is the whole matter of this Scripture; For that which wee have fooken heretofore touching our Communion with God, the bond of it, Gods love; the ground of both, lesus Christ,&c. haue beene but preparations to this Truth; and thefe points which follow touching the Apostle his certainty he hath, and the vse he makes of it, are but inferences from this truth. This is the crush it felfe, that is here peremptorily and precifely affirmed: that nothing shall separate the faithfull from the love of God to them in Iesus Christ, nor from the chate of grace that they are in. And this the Apollie contents nor himfelfe onely to affirme in the generally but withall, confirmes it in particular, by a sufficient reckoning up of all the parts of the Aduersary power, that is or can be against vs : Death shall not, nor Life shall not, nor Angels,&c. nor any other creature, wething (ball separate vs; not any one of these dangers a funder,no,norall of them joined together, no norang other added to them, nor any other creature, put what you will to them, nothing fall separate vs from the love of God, which is is Christ lefus and to put the matter out of all frew of doubt, he faith, not onely they for not separate us, but he puts it vpon am impossibility, they fall not be able to separate vs ; let them ioyne all their powers together, and doe what they can, they shall never beable to do it : Thus we fee the Dodrine is naturally raised, and the Apollic profesh leasthe signo (d)

maine matter of the Scripture.

I will speake somewhat, as our order is, for Expli- Explication. cation of the doctrine; and therein I will handle but this one point: Because the doctrine speakes of the loue of God, and of the state of grace; we must know what it is to be in the state of the love of God, and the flate of grace, for either it hath been our flate, or now is, or hereafter shall be our estate, else we can neuer be faued : therefore before we shew that wee cannot fall away from this flate, it is needefull to shew what it is to be in it. The estate of the love of God, and the state of grace, is to be throughly reconciled to God, through the precious bloud of lefter Christ, whereby we are infified from all our finnes, and entred into a courle of the fandification sit is called the effate of Gods love in opposition to the estate of Godswrath, wherein we are all by nature, Ephof. 2.3. In this flate of wrath Godlookes downe from heauen vpon vs in mercie, and receives vs freely into his love through lefus Christ, and so wee are translated out of the estate of Gods wrath into the estate of his love. It is called the estate of grace, in opposition to the state of sinne that weare all in Rom . 3.28. All bane finned Se. In this finnefull flate the Lord lookes downe from Heaven in mercy vpon vs, and in lefus Christ bestowes vpon vs the fauing grace of Iustification, forgining vs all our finnes; and the grace of Sanctification, making vs new creatures, and fo translates vs out of the state of finne into the state of grace: These things wee must feelein our felues in some measure, else wee were neuer in the state of grace. To open the point more fully and familiarly; The estate of the love of God, and the elite of grace, confifts in certaine mutuall palla-

ges betwixt God and man: On Gods parte man there are two chiefe passages, Gods loud, and the per. Swaffon of Gods love : and on mans part, there are ab fo two chiefe, passages; Faith, and Loue: Allchose that God will faue, he loues them from alleternitiein Iches Christ, there is Gods love: and in ductime he acquaints them with it, and perswades them by his Spirit to beleeve it; and to accept of it, and to return lougand obedience for it : there is his per swafion of mans part, man being ouercome with the lenfe of this lone, and the force of this perswasion, hee yeelds to God, and imbraces this love, and beleeves the promise of grace, and applies it to himselfe, here is our faith and withall is carried after that good God, withilk wholebent of his Nature, and ftreame of his affect. ous, that fordearely loued vs , here is our base, Tale it thus, Those whom God in mercy stock purpose Sauche will comewato; commonly upon the hearing of the Word or elle in fome speciall affliction the least in some good imployment, and takes vialide and drawes vs into some ferious meditation of one state, and hee breakes with vs to this effect : as if he should fay, Alapoore sinneful soule, thou art in a mil ferable, a fearefulland a damnable cafe, led aways very day into finde in a fearefull manner, and every houte of the day thou half deferred my wrath and fearefull surfeto fall vpon thee : if thou go on in the finnefull courses, hell and damnation is thy portion for ever, but I have pitie vpon thee, and would have thee to baue pity vpon thy felfe; I doe not defireth death, but that thou doe repent and live, and out my loue to mankinde, I have given my ownered Sonne chrift lefu to dye for fach poore wisetche 338 ..

ners as thou art : and now I come to tell thee, and do tell thee by my Spirit, that thou poore finnefull foule art one of those finners that Christ hath purchased by his most precious bloud : therefore my Son hearken vnto my voyce; Oh my Sonne, gine me thy beart, turne thy loue and thy affections wholly vpon me, beleene thou in me, and beleeve in my Sonne Christ Iefus beleeue his Spirit, his truth, his promises; cast away all thy fins, neuer let them enter into thy heart againe, and giudthy selfe to promise and performe a holy life, be perswaded by my aduice, hold fast by me, and I will hold fast by thee; doe thus and I will beethy Father, & thou shalt be my childe for ever. Thus God wooes, and thus he winnes every finfull foule: And this perfwafion of his is not onely a bare tender of grace; as if God should say, Thou shalt bee saued if thou wilt; but it is Gods operative worke of grace, which hee perswades vs and makes vs able and willing to doe: he bids vs beleeve, and withall hee gives vs his Spirit and causeth vs to beleeve in Christ; hee perswades vs to let our loue vpon him, and withall hee sheds forth his love into our hearts by his holy Spirit, and makes vsableand willing to lovehim. This is the right state of faving grace, or of the loug of God : and when this knot of grace is knit betwixt God and the beleeving Soule, it can never be dissolved by all the powers of hell. So we fee the doctrine explained, that the hold which the faithfull have in the love of God through Iclus Christ, it is a fure hold; the estate of grace that they are in, is an undeceivable estate, nothing can void them, nothing can deprive them of it. / 1909 21 150 1110

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cannot be removed, but remaineth for ever: The persons therespoken of, are the same that wee spake of in the Doctrine; they that truft in the Lord, the faithfull, fay we, that by faith and confidence have gotten furehold of God in Christ; secondly, the estate there spoken of is the fame we fpeak of a fure & firme eftate, by way of comparison, is fet down to be as mount Sion: the furetie wherof is fet down by negation, it cannot be moned, and by affirmation, but remaineth for ever. The fubstance of the freech is this, Mount Sion is fo firmely fettled asi can neuer be removed; But all they that trust in the Lord are in such a state, therefore all they can neuer ke remoued, but stand fast for euer. Some obiect & say, It's true that the faithfull, fo long as they trust in the Lord, are vamoueable; but they may cease to trust in the Lord, and fo may be remoued. I answer, this is a meen illusion of the place, & this Scripture cannot be so de luded; for if they that trust in the Lord may cease quin from trusting in him, then they may loofe their hold in him : but the place faith, they can never loofe their hold in God, for then Mount Sien may be removed but, faith the Text, Mount Sion can neuer bee removed therefore they can neuer quite ceaseto trust in Godi the Prophet concludes as well the furenesse of their trut, that it fall never faile, as the furenelle of Mount sion, that it should never faile: he affirmes as well the furenette of their faith, as the firmenette of the hold they have in God. Matth. 7.24,25. Whofeever bearethy mee thefe words, and doth the fame, I will liken him to poife man that built bu house open a Rocke : This will builder is enery true beleever, and the house there built, is the Rest that he less himselfe vpon, how her lookes to be laucd, the grounding of this house who

Rocke, is the relying of the Beleeuer, truely and wholly vpon Christ lefus, by a true and lively faith in his bloud; the raine fell, and the flouds came, and the winds Hem de. These are his tryals by afflictions, temptations, perfecutions, &c. The best beleeuer is fure to haue tryals enow, even to the vttermoft, as much as he can flandvnder, and not more; but here is his comfort, his house shall neuer fall, because it is built vpon a Rocke : the true beleeuer hath gotten fure hold on God by faith in Christ, and therefore he can never fall, lob.3.36. Heet bat beleenes in the Sonne, bath enerlatting life, de. Theseare the words of John Baptift, and are confirmed by our Sauiour, and that by tearmes of affeueration, leb. 6.47. Verily, verily I fay wate you bee that beleeveth in mee bath everlasting life: Here is a true beleever, and what is his portion? everlatting life; and he faith not, be fall have, but he bath it, he is fure of it. he is possessed of it: But a man may lose that which he hath : yea, but this is eternall life, and therefore cannot be loft, for if it could bee loft, it were not everlasting. This appeares further by the nature of the phrase, to bane life; which is not to haue riches, or goods, or possessions, but to bane life is to live that life which a man hath; as hee that hath naturall life, lines that life, and he that hath spirituall life, lines a spirituall life; and so hee that hath eternall life, lives eternally; fo that his meaning is, that true belowers bee gin now to live that life, that they shall live for ever, begun here in grace, and continued for ever hereafter. in glory. If they that thus beleeve could fall away: quite from God, then they must dye for ever; and it is not possible both to line and todye for ener, therefore his impossible that euer any such should fall quite away from God, tob. 10.27,28,29, My Sbeepe beare my voyce, and I know them, and they follow mee; and I gine unto them eternall life, and they Shall mener periff, meysher food any placke them out of my hand : Here our Saniour speakes of his Sheepe, not onely of Professors, but of true Beleeuers; Sheepe, that have true hearted soules to Christ their Shepheard: for so they are described, they beare bis voyce and follow him. They deale thus with him : But how deales hee with them ! Hee gines them eternall life: and if Christigiue it, who shall take it away from them & And he faith not, I will but ! der gine it them ; euery true Beleeuer, ar the first Act of bis conversion, hath eternall life; hee beginneth then to line eternally, and he shall never perish; He may be hunted by Dogges, and Wolues, and Beares, and Dinels, but they shall never perish, neyther shall any pall them out of my bands , Hee that separates vs from God must sugge with Christ lesus himselfe, and bee too hard for him too, elfe they can neuer plucke vs out of his hand: And is not this enough? If it be not, then looke what he faith in the 29. Verfe, My Father, which gave them me, is greater than all, and none is able to take them out of my Fathers hands: If any should question my power, yet none will question my Fathers power; if any were able to plucke them out of my hands, yet none, neyther men nor diucls are able to plucke them out of my Fathers hands, he in greater than all, and therefore the state of the faithfull is a fure state : And marke how our Saujour in that place changeth his words, In the 28. Verse he faith, none fall placks them out of bu bands; and in the 29 werfe; none can take them out of his Pathers bands they neythershall, nor cang ho that the doctrine is clear, That the hold that the faith

full haue in the love of God through Iesus Christ is a fure hold, and the estate of grace that they are in is an vndeseasable estate, nothing can void them, nothing

can depriue them of it.

The reasons are many; there is no reason from man for this, for there is nothing in, nor of our felues, but it is contrary and against this truth: all the reasons must be fetcht from God, 2.Cor. 1.21. It & God which establisheth vs with you in Christ. Now looke up to God, and all is for this truth, that we cannot fall; First, his Loue is for vs, and that is everlafting : Secondly, his Power is for vs, and that is almightie! Thirdly, his Grace is for vs, and that is all-fufficient: Fourthly, his Will is for vs , and that is vnresistable: Fifthy, his Promise is for vs, and that is vnchangeable: and laftly, Christ his Prayer is for vs, and that is vnfallible. A threefold cord is not eafily broken, but here is a fixefold cord, platted with Gods owne hand, and euerie one as strong as God himselfe, binding vs fast to the loue of God in Christ, and therefore this can neuer be broken.

First, Gods love is for vs, and that is everlasting? We must be in the love of God, or else this that is here spoken concernes vs not. Now his love is everlasting, Ier. 31.3. and therefore it cannot be removed. Iohn. 13.

1. Whom becomes once, hee loves for ever, even vinto the end bec lovesh them. God cannot love vs to day, and hate vs to morrow, as wee doe, that love a while and leave at last; farre be it from any of vs, ever to imagine that God can love any man as his deare Childe for a sit, and a spirt, and yet afterwards hate him, as the childe of the divell, for ever, but this God must doe, if ever any true believer should be east off, or fall a

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way but this God cannot doe, because his love is euerlasting, and therefore no childe of God can be-

come a cast-away:

Secondly, his Power is for vs, and that is almighty, 10b.10.29. My Father is greater than all, and none is able to take them out of my Fathers hands. Gods great-nesse and his almightinesse lyes at pawne for it, 1. Pet. 1.5. We are kept by the power of Gods brough faith unto salmation, the original signifies, that we are kept by the Guard of Gods power, by the Arongest, and surest, and chiefest power that God hath; as the Kings Guard is his strongest power he hath about him: And what: is this for a time: no, for everto saluation, saith the Apostle, to the sull accomplishment of our saluation.

Thirdly, Gods grace is for vs; and than is all-fufficient, 2, Cat. 12 9. My grace is Sufficient for abee; 6t. which is an effectuall sufficiency; else it could have beeneno comfort to Paul; for Paul was then in great diffreste the messengers of Sathan (these Principalities here spoken of) were about his cares bufferting him, he findes no power in himselfe to withstand, & therefore hee besought the Lord forthis; and Godgines him this answer, to satisfie, and to pacifie him withall, my grace is sufficient for thee: though thou hast no power nor grace to stand against this fiery temptation, yet be of good comfort, my grace is, and shall bee sufficient forthee. But you will fay, this was Pauls partieur larcafe, but what is that to me; or to another? Lanfwer, it is true, it was his particular case, but yet so, as it is exemplary, and applicable to all true beleevers for euer after; fo faith the Apostle himselfe, 1. Tim L. 14:16 Far this saufa man I rescined to merey that left Chris. way:

Christ should fir a shew on me all long-suffering, wat the example of them which shall in time to come believe in him unto eternall life. Hee received mercy, that all the children of God might lay hold upon it as hee did, in truth, though not in the same measure.

Fourthly, Gods will is for vs, and that is vnresistable: His will is for vs, Luk. 12.32. Feare not little flocke, it is my Fathers will to give you a Kingdome; And if it be his will, who shall gaine say it? Joh. 6.39. And this is the Fathers will which hath sent mee, that of all that hee hath given me, I should lose nothing, but should raise it we at the tast day. Now the will of God is vnresistable, Rom. 9.19. Who hath resisted his will? And therefore the faithfull cannot fall away.

Fiftly, Gods promise is for vs, and that is vnchangeable; God not onely promise the grace, but perseuerance in grace, as Ier. 32.39, 40. And I will give them one heart, I will make an everlasting Covenant with them, I will put my feare into their bearts, and they shall not depart from meet Here is a promise not of grace onely, but of perseuerance in grace; and Gods promise is vnchangeable, 2. Cor. 1.20. they are Tea, and Amen: It is impossible that God should lye, as it is Heb. 6.18 and therefore seeing God hath promised that weel shall standfast, it is impossible that ever we should fall away.

Lastly, Christs intercession is for vs, and that is vnfaileable, Luke 22.32. I have prayed that thy faith may
not faile; that is, that thou maist neuer fall from faith.
But this is particular for Peter; No, it is generall for
all as well as hee, John 17.9.20. I pray for them, I pray
not for the world, I pray not for these alone, but for them
also that shall believe in mee through their word stace

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prayes for all beleeuers : now Christs praier is al waies heard, lob. I I.4. Father, I know that then bearest me al-

mayes : therefore the faithfull cannot fallaway.

The first Vie of this point is matter of confutation against those that hold that the Saints may veterly fall away from grace. It is held both by the Papiffs, and the Lutherans, as also by the Arminians both at home and abroad; they hold that Saints may veterly fall away from grace: I will aske these men, that are so peremptory in this point, this question, Whether they can shew me any one place in the Booke of God, that doth direaly and expressy affirme, that a true Beleeuer may veterly fall away from grace? They cannot some of themselues confesse they cannot; then I answer them, that wee can shew many expresse places to the contrary, directly affirming the impossibility of falling away, and they have not one for the possibilitie of it, therefore we may quickely judge where the truth is-Yea, but fay they, there are many exhortations to the faithfull for that end, that they should not fall away, as 1.Cor. 10.12. Heb. 12.15. &c. and thefe fould bee in vaine except there were some possibility that they might fall. I answer, such exhortations there are, and they are directed to mixt congregations, that confifted as well of Hypocrites that might fall away, as of true Beleeuers that might not fall away : and fo they are not in vaine in respect of these Hypocrites; neither were they in vaine in respect of Gods Children, but of fingular vie in respect of them too, for thereby they were flirred up to frake off fecurity, and to bee more diligent in the waies of God, for if we fall into fin, and negligence, and securitie, it is the high-way of falling from God Yea, but lay they, there are many examin ples. prayes

ples, 25 of Hymenew, Phileton, and Demin, Ohr, that were true beleeuers, and yet fell away. I anfiber, they can neverthew mee one example of any that fellaway finally, but fuch as were hypocities I will fay confidently, that he that fals viterly away from grace, was neuer but an hypocrite, no true beletuer can fataway. Idarefay it, becanfe Christ hath faid it before mee. Matth.7.26,17. The fastifb man buils his boufe upon the fands, and when the formes tame, it fell Doll thou fee a man build him an house, and it fall : certainely that man built vpon the fands, that is, onely vpon the profestion of fauing faith, bee had dever true fauing faith in Christ, but his owne foolish perswasion, the true beleeuer builds vpon the Rocke Christ, and therefore his house can never fall. Tooftablish our Indgements herein, let vs hold fast these two positions: First, that hypocrites and counterfeits, may and doe fall away finally, Matth. 13.21. Buttrue beleeuers can neuer fall finally from God: Both thefe are affirmed, 1.10h 2.19. They went out from vs, but they were not of vs, for if they bad beene of vs, they would no doubt have continued with ws. Secondly, that true beleevers may fall from the fense of Gods loue, and from the exercise of Pank and Loue, and Obedience, and other graces, from fome degree of Faith, and from fome degree of Gods loue, and from the exercise of grace, assisthe case of spirituall desertion, temptation, specially by since but they can neuer fall from faith, not from the loue of God it felfe, nor from the life of grace, or at the leaft when they doe fall, they neither fall wholly nor finally : the whole power that is in them is nor carried after sinne, burthere is some refistunce. Acchilder of Codi in the cafe of finne, haves that he does here cannot full wholly. neilaut

wholly, the seede of God is still within him, is John 3.

19. and that will reviue againe; Nor he cannot fall si.
nally, because that seede is immortally is. Revise 3. and therefore can never dye. They that are in the state of grace, heare a voyed behinde them, saying, which with may, malke in it. Ist. 30.2 is they have the guidance of Gods Spirit, whereby they are preserved from eaill, and sitted for early good duety, so that they cannot fall wholly for sinally. And yet they may have such fals as are fearefull, and which they may rue for over, as we may see in Davids fall, Plates 1. These two positions well considered, are a sufficient preservative to keepens from this errour.

V/0.2.

The fecond Vie is for reproofe of those that abuse this doctrine, to Gods dishonour, and their ownedeftruction: Some abuse it to carnall security: They heare this doctrine, that true beleevers cannot viterly fall away, and therefore they grow. focure and careleffe of their wayes, and cast off the feare of God and give themselves over to their owne lusts; gracelesse, and wretchleffe persons they are, to abuse such a heauenly doctrine: What is this but to turne the grace of God into wantonnesse? Inde 4. And mark what cenfure the Apostle passeth on them in that place; ong od ly men they are ardained to condemnation. A childe that hath a good father, whom he knowes will nobfee him want nor perish. shall this childe therefore waster and ryor, and bezzellaway all his state, and runne himselfe into debt and danger he cares not how ? It were a wicked childe that would doe thus : a good and true-hearted childe to his father would never doe it. It was the divels temptation to our Saujour Jank. 4.9, 10, that he Should cast himselfe downe headlows. An impudentperfwafion.

fwafion to the Son of God: What is his reason wherevpon hee perswades him thus to cast away himselfe forfooth, because hee had the promise of Gods protection; for, they fall beare thee in their hands, fathat then (balt not dash thy foote against a stone; as if he should fay, Thou maift doe what thou lift, thou are fure to bee fafe. Shall we give our felues over to finne, to defoerate and wicked courses, because wee have Gods promile not veterly twiall from grace & God forbid. This was the Diuels divinitie; and it is a divelliffy practice who focuer imitates it, and fo let vs efteeme of it, and abhorre it in our felaes and others: Oh beloued wee must consider that the same grace of God whereby we are faued, the same grace doth preserve vs from sinne, and quickens vs vp to good dueties. It is the Apostles words, Titus 2. 1 1, 12. The fame grace of Ged bhat brings Saluation to vs, makes vs also dany all prigodlineffe; and worldly lusts, and to line soberty, o's. Therefore who for ever thou are that professes they selfe to be a beleever. and yet hast no care nor conscience to abstaine from finne, and to leade a godly life, it is a ftrong breftimps tion against thee, that thou never yet hadst any true touch of fauing grace. Others abuse it to Pride: They have a high concein of chemical ust and are lifted would their hearts, as if they did stand by their owne strength and power. A fearefull sinne V for hereby they mobbe God of the honour of their faluation, to afcribe into themselves. And it is an vsuall and inst thing with God to recompence such abominshle ptide with a shamefull fall: 10hn 18.25,26. It was the fector pride of the ters heart and confidence of his owne frength, that made him fay, that though all the world fould for take Christy wer hee would not over a thoughthee dyed víc with

with him, he would not for fake him; which was inflly recompensed with that shamefull and fearefull fall,
that he was the only man that not only for fooke him,
but denyed him, and for swore him too: that Peter
might after be warned, and wee by his example, neuer to thinke of standing by our owne strength, but
wholly and onely on the power of God, who is all in
all in it. Let vs waite vpon God in the humblenesse
of our soules, and by faith and considence put him
in trust with our slate; and let vs doe the best wee can
to keepe in the state of grace, but yet let vs give the
whole glory of our preservation to God alone.

V/0.3.

The third Vie is matter of exhortation, to stirre vp Gods children to hold fast by God; Hold fast till 1 come, faith our Saujour. It is not a vaine exhortation: for what God bids vs to doe, he makes vs willing and able to doe in some measure; therefore wee are to hold fast by God, and to go on cheerefully in the state of grace, and neuer be daunted with a servile feare for any enemy; wee must hold fast by God: notwithstanding his promise that we shall perseuere, which is the cause of our standing, yet wee must hold fast by faith, as the instrument and means under God whereby we stand, for this doth not acquit vs from, but binde vs more firmely to doe our bestendeauour to maintaine our state; Where Gods promise and mans endeauour are joyned together, that being the caufe, and this the foundation and meanes, how sweetly do they concurre and worke together? and therefore we must vsc all meanes for the establishing of our selues in grace, when wee are once entred into that estate; which state wee must labour to bee fure that we are in and not flatter our felues; and then we must labour to risit?

vicali good meanes to be established in it : First, wee Means to must lay a sure foundation or ground, if euer wee will may perfener hold out in the estate of grace, else wee shall quickely in grace. decay : See that thy faith in Christ be true and found, grounded on the Word and Promises of God, and the infallible testimonies of Gods Spirit, that cryes, Abba Father within thee; And let thy repentance bee vnfained, not a few teares, but even the breaking of thy heart; And letthy conversion be through: be not halfe a Christian; and see all thou doest bee done in truth, and then thou hast laid a good and sure foundation, Luke 6.48. Hee that will lay agood foundation must diege deepe, and so his building will stand firme: And so if we will have our building stand firme with God, we must digge deepe; we must be men of deepe meditations on our owne miseries, and on Gods mercies, and promises, and in Christs sufferings and merits; We must have a deepe forrow for our owne finnes, and not a flight and shallow remembrance of them; and then we will not willingly bee drawne to finne againe while wee liue; therefore wee must have a deepe forrow for finne, and a deepe fighing for grace, and a deepe impression of the Word in our hearts inc must not be hearers and speakers of it, and remember rers of it onely, but it must dwell plentifully in vs: it must transforme our hearts into the obedience of it; If euer we looke to lay a good foundation in God, we must digge deepe, Matth. 13.5.6. The Corne that was fowne in the stonie ground, came vp quickely, and perished quickely, because it had no depth of earth; Our ordinary hearers are quicke and apt to speake of that they heare; but the Word hath no depth of rooting in their hearts, and therefore they quickely fall away:

bee fure therefore that thou digge deepe, and that that which thou buildest vpon be deepe in thy heart. Secondly, that wee may hold out in the state of grace, there must bee a firme resolution in vs to stand fast what soeuer come of it; and for lacke of this, many haue fallen (hamefully away. In Ad. 11.23. Barnabas exhorted all, that with purpose of heart they would continue in the Lord; wee must beeresolute to deny our felues, to leave our finnes, to fight against our corruptions, and to endure temptations, and to lofe all, yea, our lives and all rather than to loofe our hold in God; many there are that make resolutions to leade a holy life, but eyther they are passionate or cold; no maruell though such resolutions neuer hold out: Many make resolutions in a passion, and they wil neuer hold. Dept .. 5.27.29. The people faid unto Mofes, Goe then neare, and beare all shat the Lord our God faith, and declare thou unto us, and we will beare it and doe it: But what faith God: Oh that therewere such a heart in my people, to fearemee, and to keepe all my Commandements alway: We make many good resolutions; But, Oh that there were such a heart in vs to doe as wee say. Now that our resolutions may stand; First doe them in the feare of God, as in Gods presence and hearing; Secondly, doe it hartily from thy heart. Thirdly, doe it from a mature deliberation, and not in a fit or paffion : thou hast felt the smart of sinne, therefore resolue deliberately, rather to be drawne in peeces, than to be drawne to finne againe. Fourthly, we must make our resolutions in confidence of Gods promises, and empty our felues of all power to doe any thing, as of our selues. Lastly, we must go to God by praier for his Spirit, that he may frame thy resolutions within thee Say

live vules to be beerved in our countions, that by may be

Lord thou hast given mee these good resolutions, let thy Spirit worke and confirme them in my heart, and then they shall stand sure; and if we can prevaile with God by prayer, to frame these resolutions in our hearts, they shall be sure to stand. Thirdly, that wee may be established in grace, and perseuere therein, we must daily rippe our hearts and our reines before God, we must discouer our sinnes, and corruptions, and infirmities, and wants to God. Pfal. 16.8. Ihane fet the Lord ener before mee, because he is at my right hand I fall. neuer be moued; The way to keepe vs from falling, is to walke openly and nakedly before the Lord, without diffembling, referuations, circumloquutions; Neuer be eyther afraid or ashamed to tell God what thou wantest: for so much as thou failest in making thy selfe throughly knowne to God, fo much thou cue sivelt thy selfe to fall away from grace.

Fourthly, to preferue vs from falling from grace, we must watch continually ouer our owne hearts that we doe not fall. Matth. 26.41. Our Sauiour prescribes it of purpose, as a preservation from falling: Thy heart is deceitfull aboue all things; watch thy heart therefore at every turne, lest it fall away: But alasse, what will our watchfulnesse doe? Yes, it is very effectuall when it is ioined with prayer; Watch to keep thy self, and pray to God to keepe thee, and thou shalt be well kept; Bring God vnto thy watch by thy prayer, and then though thou be heavie and sleepie, yet hee never

flumbers nor fleepes, he will furely keeperthes.

Fiftly, if thou beeft fallen, rife vp again without lay, fleepe not till thou recouer thy felfe, Real 27, Remember from inhence thou are fallen, and repent. Haft thou finned? Oh what haft show done? Get thee to

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God, humble thy selfe before him, confesse and bewailethy sinnes with a broken heart, take hold on the promise of grace in Christ; renew thy vow, and promise to God, and see thou performe it, to be more carefull for euer after: and this doe speedily. It is a great aduantage that sinne gets of vs, by resting in vs, like a sore that is let alone, it sesses, and is harder to bee cured.

Sixtly, if we will hold out in the estate of grace, we must labour to be constant in all dueties of Religion, in hearing the Word, meditating, conferring, and practising it, in receiving the Sacraments, in companying with the godly; and this we must doe, not in formalitie, and for fashion or custome, that is the very moath that cates out the life of all godlinesse, when we think if the duetie be done, all is well, no matter how; for this makes a soule bracke in the estate of grace: but let vs not doe these things for custome or formalitie sake, but let vs see that the life and power of godliness be in vs in the performance of them.

Lastly, let vs be sure wee be alwayes going forward, for surely our not going forward, is some degree or beginning of going backeward, Phil. 3.13. We must forget things which are behinde, and reach forward to those things which are before. Labourto weaken thy sinnes, and to strengthen thy graces, and to be more frequent in good ducties, and so shall we go forwards, and not fall away. And now wee come to the Lords Supper, let vs not bee contentro receive it in the filements, but let vs see that the life and power of it bee in our hearts; and then they shall be a powerful meanes to keepe and helpe forward the beleeuing soule in the state of grace there the promise of God is seeing unto

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vs for the forgiuenesse of our sins, and here wee binde our selves to God for new obedience, and here wee eare Christs slesh, and drinke Christs bloud after a spiritual manner; and so shall never dye, saith our Saviour) but live for ever. And so this Sacrament is a power sull meanes to confirme vs in this doctrine, That the hold that the faithful have in the love of God through Iesus Christ, is a sure hold, &c.

The fixth SERMON, vpon Rom. 8. the two last verses.

For I am persmaded, (or I am sure) that neither death, nor life, nor Angels, &c.

S God hath beene pleased to give strength and opportunity, wee have proceeded in the handling of this Scripture to these five points : the first is contained in the Text by way of intimation: namely, that there is a neere Communion betwixt God and all the faithfull in Iesus Christ, intended in the word feparation: Secondly, we have spoken of the Bond of this Communion, which is the love of God. Thirdly, wee have shewed both the ground of this Communion, and the Bond of it, & that is Iefus Christs Fourthly, we chave she wed the necre reference that is betwixt Christ and the faithfull, he is out Lord, and we are his subjects and servants. Fiftly, wee have the wed the fafery of all the faithfull in the midft of alborn gers, which the Apolle auduoneth here, That wife ther death, nor life, crac fittle separate we from the law of God; the children of God are and thall bee insilier lone of God, let their enemies doe what they can allow to addition and the state of the same of the fides

is, the confident perswasion which the Apostle hath

concerning this heavenly truth; I am fure hee is fure ofit : First, I will propound the doctrine ; In that the Apostle saith, I am perswaded, or I am sure, that all the faithfull [ball continue in the love of God without separation; the observation is this: Gods Children, all true Beleeuers, may and ought to haue a confident perswafion in themselves of their owne certainetie and continuance in the state of grace and saluation: for howfocuer the perswasion here spoken of, is a personal and a particular perswasion of Paul, (I am perswaded) yet the matter which he is perswaded of, is generall to all beleeuers, I am perswaded (faith hee) that nothing fall Separate Vs: and therefore the estate of all true beleeuers beeing in it selfe as firme and sure as Pauls was; then their assurance must be in some measure answerable to his. To fet the doctrine right, that wee may receiue it in the truth of the Apostles intendment, and apply it to our felues rightly against despaire, and yet without presumption; we are first to cleare it of some

botteine cleaned of such exceptions as feeme to lye in the Text.

> deede a probable or hopefull opinion, not a confident perswasion: as for instance, Rom. 1914. I my selfe an also perswaded of you, my Breshren, that yee are full of

> gaeineffe, and filled with all knowledge One, Isching con-

exceptions, and then to bound it within certaine

bounds or limits: First, of the exceptions; I doe not

meane such exceptions as are made against the Do-Arine it selfe, (for of them we shall speake in the vses) but of such as are made against this Scripture, from whence this DoArine is raised. The first exception is this; The word here translated, samperswaded, or sure, doth not alwayes in Scripture signific such a consident perswasion as we here speake of; it signifies in-

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fident perswasion? The Apostle knew not their hearts, and therefore could not bee confidently perfwaded of this; it was onely a probable and hopefull opinion (fay they :) and fo that in 2. Tim. 1.5. I call to remembrance the unfained faith that is in thee, which dwell first in thy Grand-mother Low, and in thy Mother Eunice, and I am perswaded that it dwelleth in thee also. To this exception I answer, that it is true, that these places are to be vnderstood of a hopefull, or charitable, or probable perswasion, and so the word may sometime fignifie (and yet in these places Paul might speake by fpeciall reuelation, but we will not stand upon that:) But yet it is as true, sometime this word signifies a certaine knowledge, and a confident perswasion, as Rom. 14.14. I know, and am perswaded through the Lord Iesus, that there is nothing uncleane of it selfe, orc. Here is a confident perswasion; and so in 2. Tim. 1.12. For 1 know whom I have beleeved of I am per swaded that he is able to keepe that which I have committed unto him, against that day: Here is a confident perswasion, because it is ioyned with certaine knowledge, and therefore the perfwasion must be certaine too: so that all this while the matter lyes in suspence; for in some places it signifies a confident perswafion, and in others a probable per-Iwasion. Which then is heremeant? Goe to the Rule: where one and the same word is vied in divers senses, in divers places of the Scripture, the circumstances of the Text must judge and declare in what sense it is to bee taken in that place: Now looke into the circumstances of this Text, and we shall finde, that it is here to bee taken, and must bee means of a confident perswasion: for in the 35. Verse, the postie had confidently infulted ouer all dangers, what foul foparate vs from the lone of Godin Christitor. & he gives the reason of it in this Verse, for I am perswaded, &c. Why doth hee flight his enemies fo : Because he is sure nothing shall separate him from the love of God, For 1 am fure. Doth hee so confidently insult over all dan. gers, because he supposeth, or hath some probable o. pinion or flender perswasion : That were too weake a ground to cause him to insult ouer such strongene. mies as these are; but because he is sure and certainely perswaded that they shall not hurt him, therefore hee may and doth tafely and confidently infult ouer them, therfore this is a confident perswasion. Againe in the 30. Verse, he had pronounced himselfe a Conquerour, yea, more than a Conquerour, as if the victory were already gotten : In all thefe things we are more than Conquerours; and he gives the reason of it in the 38. and 39. Verses, for lamper swaded, &c. And doth the Apostle pronounce himselfea Conquerour before hee bee sure of the Conquest ? that were a proud and a vaine boafting, which Paul was free from : but he doth pronounce himselfe'a Conquerour vpon this perswasion herespoken of, because he is sure that mey ther death, nor life, &c. can hurt him : therefore the word in this place fignifies a certaine and a confident perswasion, such as the Apostle dares build his sonk vpon against all comers. Secondly, it is excepted, that Paul might hauethis certain perswasion, that he, norany of the faithfull, should ener be cut off from the lost of God, by special renelation; Had he so? They that make this exception, will denic this when it comes to the proofe. For if Pant had it by special revelation, that he nor none withe faithfull thallieuer fall away from the lond of Godenhautill committee the family the

faithfull is vnfallible, and that they shall neuer fall from it; for special Revelation is never of false things: But secondly, I say, Paul had it notby speciall Reuelation, but by the lively power of a in tifying faith ? For first, speciall Reuelations are of matters not reuealed in the word, but this is; secondly, they are extraordinary, this is ordinary (as we shall shew in the proofes) in others of Gods Children in their measure; our perfwafion is built vpon a fure and ordinary ground, the promises of God rightly built vpon, and his love truely felt in Christ, true faith and repentance,&c. and therefore Paul had not this certaine perswasion by speciall Reuelation.

Secondly, we will bound this Doctrine within certaine limites and bounds, and they are two: The first The Dodring is concerning all true beleeuers in generall; the fe-bounded with cond concerning one and the same Beleeuer in par-incertainely ticular, First, concerning all in generall, we must not think that it is the portion of every Beleever to attain to this high straine of confident perswasion, as Paul had, no, we must come short : God gives his graces to his Children in feuerall portions, to some more, to some lesse, as he will himselfe; but yet every true Belecuer hath some measure of this confident perswaffon, especially at sometimes, and every one must strive to haue it in the highest measure: Wee must string after the most excellent gifts, saith the Apostle, and when they have it not, it is their owne fault: Every beleeuer must labour forit, and when they come short of this height of perfwalion, they mult know that they come fort of that high ftraine that God would have them cometo, and they must say with the manin the Gofpel, Markey . A. I beleene, Lord belpe my onbeleffe:

And so farre as wee come short of this full and consident perswasion, so farre our beleefe is tainted with vnbeleefe; and yet this doth not vtterly ouerthrow our faith, but it doth much disparage it, for all this our faith is a true faith, and we shall be saued by it. So that the doctrine stands sirme, That we may and ought to have this certaine and consident perswasion, &c.

The second limit is concerning one and the same particular Beleeuer: he must not alwaies think to have this confident perswasion alike; the strongest faith is fometimes abated to much weakenesse. There was a time when lob faid, that though God did kil him, yet would he trust in him, lob 13.15. And there was a time again, when the same lob said, Ob that I might have my defire, that is that God would destroy me, &c. lob 6.8.9. Here is a great difference betwixt lob & lob, betwixt lob in the frength of his faith, & lob in the weakness of his faith, yet still hee had true faith: There was a time when Dasid faid Pfal. 23.4. Though I bould walke thorow the valley of the hadow of death, I would feare none enil! and there was a time when the fame David faid. Pfal. 31.22. that hee was cast out of Gods fight; here is a great difference betwixt David in the Arength of his faith, and David in the weakenesse of his faith: And soit is with Gods children, there is a great difference of perswasion in one and the same beleever at sundrytimes: sometimes they sinne, and that weakens their faith; fometimes they are grieuously tempted and that weakens their faith; sometimes God withdrawes his spirit, and that weakens their faith; and sometimes they are negligent in the meanes, and that weakens their taith; yet still in the true beleener there is faith, & true faith, though a weake faith: and when he is in fuch weakprayer, and by all meanes striues against it. So we see that Gods children may and ought to have this con-

fident perswasion.

Now we come to the Proofes of the Doctrine. Heb. Proofes. 10.22. Let us draw neere with a true heart in assurance of faith : The Apostle stirres vp himselfe, and all true Beleeuers, to draw neere to God in prayer, and other holy exercises; and when they doe draw neere, he inioynesthem to bring these two speciall graces with them to mannage these dueties withall : First, atrue heart; take heede wee come not as Hypocrites with their lips onely, but with a true heart : Secondly, with full affurance, with full confidence, and repose, and resting on the mercy and promises of God. The manner of the phrase is effectuall, the word signifies in the originall, full faile, and it is a speech borrowed from a Ship at Sea, that is vnder Sayle, and hath Winde and Tide, and all her Sayles spread, that goes along snugge in her course towards her Port with full sayle; fo should all true Beleeuers, when they come to God, and draw neere to him in praier, hearing the Word, or receiving the Sacraments, wee must houst up all the Sayles of our Faith, that wee may be carried along in the performance thereof, in the strength and power of Gods Spirit, as with winde and tide, and with full furance, as with full Sayle, evermore refting vpon the promises and mercies of God in Irfus Christ, and being confidently perswaded of the love of God cons in him: And this the Apostle exhorts toin this place, and therefore all Gods children may and ought to attaine to it, 1. lobn 3.2. We are now the Sounds of God, but get it is not manifest what wee shall bee, end me know that

when be fall be made manifest, wee fall be like bim, for we fall fee him as he is. The persons there spoken of are true beleeuers, their present state is a blessed estate, for they are the Sonnes of God. Yea, but what is their future estate? who knowes what shall become of them hereafter? The world knowes it not, it doth not appeare to them what wee (ball bee ; happely they thinke that wee may fall away from grace, and lofe our adoption, and bee separate from God : yea, but saith the Apostle, we know bester shan fo, wee know that when he fall appeare, we foull be make like unto bim: wee know not onely our present estate, but our future too : we know wee are now in a happy estate, in the state of saluation, for we are the Sons of God; and though it appeare not to the world what we shall be, yet we know, and are confidently perswaded, that as we are in the state of saluation now, to wee shall continue firme in it, we shall so line, and so dye, and so rise againe at the last day; this we know : it is as fure as if it were done already; when he appeares, me fall belike unto him. 1. lobis 10, 11. He that beleenesbin that son of God, hath the witneffe in bimfelfe, &s. What is this fauing truth which God doth witnesse, and which every beleever must bee perfwaded of ! It is this, That God hath given vote vs eternall life in bis Sonne lesus Christ: which is the same in substance with that in the doctrine, That wee shall stand fast in the state of Gods love to eternall life. And what perswasion have the children of God concerning this truth? A true and found perswasson, such as he hath good warrant for in himselfe, and in his owne heart; He bath the witnesse of it in himselfe: But what withesse is this? It may fayle: No, it is not the witnesse of man, but of God himselfe, asverse 9.10, forthatik C 30 30

is the witnesse of God in our hearts, and therfore cannot deceiue vs : See then if it bee not a confident per-Swafion ; If we have it not, faith the Apostle, wee make God a lyar. Rom. 4.21 being fully affured, that he that bad promised, was able to doe it : Here Abrahams faith is fer beforevs, as a patterne for all true beleevers, and the strength of his faith is commended vnto vs, by these two particulars, each directly touching the point in hand, one in the 20. verse, that he was frong in faith and doubted not : if he was fo perswaded as hee doubted not, it was a confident perswafion : the other in then I. verse, that bee was fully affured, that God which had promised was able to doe it; there was the height of a confident perswasion; this was Abrahams faith, and that faith which hee was inflified by, verse 22. And lest any man should say, It was Abrahams faith indeed, but that is too high a frain for vs to aime at, No, faith the Apostle, in the 23. and 24. verses; It & not written for him onely, but for us alfo; wherethe Apostle imposeth the same ductie on vs, that wee also ought to be strong in faith, and not doubt of the promiles of God, but bee fully affured that they shall bee performed and made good vnto vs; and this is to walk in the steps of the faith of our Father Abreham, verse 12. And those are good children that follow so good a Father.

The Reasons of the point are these: First, the gluing and the receiving of the Spirit begets this periwasion: Secondly, the voyce of the Spirit in vs confirmes it: Thirdly, the nature of faith requires it: Fourthly, the fruits of the Spirit, and of faith, approve it: Lastly the truth of Gods promises ratific it, and establish it.

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First.

agfon.I.

First, the giving and receiving of the Spirit begets this perswasion; for in our conversion to God (marke these things well, blessed is he that heares, and hath his part in them) I say in our true Conversion to God, there is the Spirit given and received; God gives his Spirit, Man receives it in the Act of conversion; God neuer conuerts any man, but heegiues him his Spirit; neither is there any man euer converted, but he receives the Spirit; and this giving and receiving of the Spirit, begets this confident perswasion, that surely God will be his God for euer. 1. lohn 4.1 3. Hereby, we know that mee dwell in him, and he in vs, because he hath gluen vs of his Spirit: Hence it is that this Spirit thus given is called an earnest, Ephef. 1.13.14. It is a fignificant comparison, and most pregnant to our purpose; An earnest weeknow is something given in hand at the making yp of a bargaine, the buyer gives it, the feller receives it, and thereby both parties are bound to the full performance of the bargaine: so it is betwixt God and our poore Soules in our conversion, God bargaines and couenants with vs to be our God, and to make vs his children, and heires of faluation; hee gives vsan earnest, and we receive it; and what is that? His Spirit, to affure vs, that as hee hath begunne, so he will go on with vs, and that his Couenant shall neuer be broken; and wee receive it vpon the same condition. If but a man give vs an earnest, if he be an honest man, we are perswaded hee will goe on with his bargaine; much more will God, if hee give vs an earnest, we may bee confidently perswaded that hee will not breake with vs: If God should giue but a small earnest, but a penny, wee would beleeue that he would performe with vs; but hee giues vshis owne Spirit, as great and

mest as himselfe (in reverence be it spoken to his great Maiesty) and therefore hee will surely go on with vs: he gives vs his Spirit, to assure vs, that he will not saile vs; and therefore we may considently bee perswaded of it, that he will performe his word to vs; and he gives vs this earnest not in our hands, for happely we might lose it then, but in our hearts, and there it rests as a Seale, to seale vs vp to God for ever and ever, 2. Cor. 1.

22. Who hath also sealed vs, and given the earnest of his spirit into our hearts. We vie to call this earnest given and received, a Gods penny: Here is a Gods penny indeede, the best Gods penny that ever we tooke, and given vs vpon the greatest and best match that ever we made, to assure vs and certainely perswade vs that

God will performe his covenant to vs.

Secondly, the voice of the spirit in vs, confirmes it. for vpon our true couerfion, as we receive this Spirit; fo our spirit growes into a blessed familiarity with Gods Spirit, and in this familiarity Gods Spiritacquaints our spirits with many heavenly truths, and amongst other, the Spirit tells vs in plaine tearmes, that we are in the number of those that shall be faued: thou poore finful foule art in truth the child of God. Romes 16.The fame spirit beareth witnesseto our friests, that me are thechildren of God; there is a huely voice in the hearts of all Gods true children, wherby the Spirittels them plainly fo. The Apostlein L. Cor. 2. 10. to the 16. reasons the case plainely. This is a secret, might some fay: Yea, but faith the Apostle, God buth genealed them to vs by his Spirit, &c. But it is hid in Gods minde: Wee know the minde of God, faith the Apolle, verle 16. But how doe we know Gods minde why, God harbo renealed it so us by his spirit, verfe 10. And in the 12.

verse, the Apostle saith, that he hatb given us the Spirit, that is of God, that wee might know the things that are of God; hee hath given vs his Spirit to this end, to confirme and seale vnto vs that wee are appointed vnto life.

eafon.3.

Thirdly, the nature of faith requires it: Faith requires a confident perswasion; how else can we say, I beleeve in God? and doubting is opposite to faith; Iam.

1.16. Aske in faith, and waver not: Doubting is opposite to faith, as darkenesse is to light, they cannot stand together, but with strife and contradiction one against another.

cafon.4.

Fourthly, the fruits of the Spirit, and of faith proue it; what are the fruits of the Spirit? why, the keeping of the Commandements of God, 2. Pet. 1.10. If ye doe these things yee shall never sall. God gives his word for it; hereby wee are sure (saith the Apostle 1. Ioh. 2.3.) that we know him, if we keepe his Commandements: and 1. Iohn 3.14. We know that we are translated from death to life, because we love the Brethren; If I love my Brother truely for Christs sake, I am as sure that I am translated from death to life, as sure as I know it to be day by the light.

Reafon. 5.

Lastly, the truth of Gods promises ratifie and establish it: for as this makes our state sure in it selfe, so also it makes it sure to vs, Heb. 10.23. He is fait bfull that bath promised, and therfore let vs draw neere vnto him with full assurance and hold fast the profession of our hope without wavering, this will carry vs out through thicke and thinne.

Vie.I.

The first vie is matter of Confutation, it ferueste confute Popish doubting; I will insist specially open that, because it is true that there is doubtings some-

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times in the dearest of Godschildren, but theyace knowledge and confesse them to be finnes and infirmities, and ftriue against them, and repent of them: But Popish doubting is maintained, and they cherish men in it, and they condemne an vndoubting faith to be groffe prefumption: Alasse, all our doubting is of our selues, and not of God; and confident perswafion is of God, and not ofvs; and shall doubting bee; called good Religion, and affurance condemned to be Prefumption ! This is a groffe judgement, and a damnable censure. But it is strange that even the Papists should doubt of their faluation, seeing they pretend that they have the Law and the Gospell for them too: The Law faith, Doe this and line; and they pretend to performe perfect obedience to the Law, and yet they doubt whether they shall live. The Gospellsaith, Beleene this and then balt be faned; and they fay, they are onely the true beleeuers. Haue they both the Law and the Gospell to affure them, and yet doe they doubt whether they shall be faued? It the Law affure them not of faluation, yet the Gospell might, at least both together should not faile them: But all things well confidered, it is no maruell; feeing they loyne their merits with Christs, it is iust with God to deny them; the greatest comfort in the world, namely this full affurance by the merits of Christ : And seeing they will be inflified by their owne workes, no maruell though their inflification faile them, feeing their workes falle them. But let ys see the euill of this their Doctrine Theenth hereby they impeach Gods truth, and call all his pro-pife date miles into question, and denie one of the chiefest priuiledges in the world to Gods children, and bereauc them of their best comfort, and bereby they dishear ten

ten Gods children, and dampe them in the course of grace, and many other cuils follow hereupon. I will infift onely voon thefe : First, if I must doubt of my faluation, then my loue cannot be so intire to Godas it ought: How can't loue God to heartily, when I doubt whether hee loues me or no? But if I know that God loues mee, if I be confident in thar, then am I carried with the strength of my loueto him againe. 1.1oh. 4.10. Hereby is lone, not that we loved God, but that hee loved vs. Secondly, our prayers will be but faint praiers : I shall pray but faintly, if I doubt whether God will heare me or no. lames 1.6,7, Askein faith and waner not, neyther let that man thinke that he fall receine any thing of the Lord. Marke 11.24. Whatformer you defire when you pray believe that you shall have it, and it Ball be done unto you. If we believe that God will bear vs. this makes vs to pray earnestly; but if wee come watering and doubting, wee shall have little heartto pray : nay we fall not receine, (faith the Apostle lamen) Thirdly, our spirituall fight must needes be vncomfortable: wee shall hardly endure and stand out the combare, if we doubt of the victory; but if once we know that we shall overcome, that will make vs to fight to the knees in bloud. In the 7. of Indges, Gideon was fearcfull at the first to fight against the Midianites; but when God had promised him the victory, then verse 15. he faith to the people, Vp, for the Lord bath delinered into your hands the boast of Midian; and foit is with vs in our spirituall fight; If we beleeve that we shall ouercome, we will vp and fight manfully against all our spirituall enemies. Fourthly, our peace of conscience will be unfertled: What fertled peace can there be of doubtings? Agains our hope cannot be a finely hope,

if we doubt of our faluation. 2. Thef. 5.8,9. Pat an the Breast-plate of faith and lone, and the bope of faluation for an Helmet; for God bath not appointed us unto wrath, but to obtaine faluation by the meanes of our Lord Tefus christ. If we doubted whether God had appointed vs vnto wrath, and not to faluation, we should have little comfort to put on hope of faluation for a helmet: but if we be perfwaded of our faluation, then wee would put it on with good comfort. Againe, our patience will be heardesse, when wee have no certainerie of a Crowne. lames 1.12. Bleffed is the man that endureth temptation, for when be is tryed be shall receive the Crown of life: If once wee beleeue that wee shall receive the Crowne of life, we will endure all tryals patiently. Againe, our repentance will be but an onely repentance. if wee have not a good perswasion to finde mercy: Mark. 1.13 . Repent, and believe the Gofpell. We must beleeue the Gospell, else we cannot repent.

Lastly, faith mixt with seares and doubtings, is but a small and a little faith, Math. 8. 26. Why are yee seare-sall o yee of little faith? And so in the whole course of grace, all the ducties of Gods service will be much dampt in vs, if we goe not along with this sull Sayle, this sull perswasion. Yea, but say the Papists, where doe you finde in any place in all the Scripture, that it is written, that every particular man by name shall bee saved? Is there any among you named in the Scripture? If it bee not written there, how can it be believed? I answer, wee have as good a cause to believe, as if our names were set downe in Scripture: Cond hath made his promises upon such and such qualifications; if I then finde these in my selfe, I may build upon Gods promises that they are made to mee. As if the King

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should proclaime, that all his true-hearted Subjects should have such and such fauours, why, if I finde I have a true heart to the King, I may conclude, that I am there meant, as well as if I were there named: and fo it is betwixt God and vs; God faith in his Word. that who foeuer beleeues and repents, shall bee furely faued; then fay I, I beleeve and repent, in my poore measure, therefore I conclude that I shall bee saued. For the first Proposition, the adversaries agree with vs, that who foeuer beleeues and repents shall bee faued: but to the second they say, how doe you know that you beleeue and repent ? I answer, faith is an act, and therefore may be knowne of the beleeuer; as hee that fees, doth know hee fees, and he that heares, doth know he heares, &c. and is not our beleefe a matter of our vnderstanding as well as of our will ! Therefore enery one that beleeves, knowes that he doth beleeve: it is a very vntoward faith that is without knowledge of it, and hee a goodly beleeuer, that knowes not whether he beleeues or no. Math. 9.28. lesus asketh the blinde men, Beleeue yee that I am able to do this; and they faid wate him, Yea Lord: and fo tohn. 9.35.38. he asked the blinde man whom hee bad cured, Doft thou beleeve in the Sonne of God? Verfe 38. He faid, Lord theleene : Euc. ry true beleever knowes, and can truely fay hee doth beleeue. Againe, we may know we have faith, by the proper effects of faith, which is a godly life. Laftly, we may know it by the Spirit bearing witnesse to our spirits, Rom. 8.16. and there cannot but bee certainety of faith, where there is the fense of faith by the Spirit. The second Vse is for reproofe of some amongst vs, that mince this matter of affurance: We hope well, fay they, that we shall be faued but we are not fure of

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it. Doe you hope well? It is fit you should; and if your hope be a true hope, it will never make you afhamed. But let vs examine it, Doe you hope to be faued without ground, or vpon some good ground ? if without ground, then it is a vaine and foolish hope that will deceive thee; if vpon good ground, then know that there is no true ground for hope but faith; Faith is the ground of things hoped for, Heb. 11.1. and therefore if we hope to be faued, we belieue we shall be faued, for true hope is as certaine as faith, Heb. 6.9. If we beleeue certainely, wee hope certainely; so much faith as wee haue, so much hope wee haue; and so much hope as we have, so much faith we have; and therefore labour toknow the ground of thy hope: Why dost thou hope thou shalt be faued? Why, because thou beleeuest thou shalt be faued.

The last Vie is to teach every one of vs to labour for this confidence, it is worth our labour; it is the fweetest comfort that ever wee can have, living or dying, to know certainely that our finnes are forgiven vs in Christ, and that wee are perfectly in the fauour of God, and have true right and interest to heaven. We looke into our Euidences for our Lands, and make all fure for them, much more should we make fure for our estate in grace, and interest in heaven; weehad neede of this comfort alwayes, specially in time of temptation, and at the houre of our death; and therefore let vs get it before we are ficke, it will be too late to get it then : many put it off to the last gaspe, like the five toolish Virgins, that slipt the opportunity of gerting Oyle into their Lampes, till it was too late; and therefore let vs labour for it in time. If wee once getthis confident perswalion of Gods soue in Christ lesis, whom good

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be quelled and lost in sense, in thy extremity, but it shall never dye in vs, but it shall comfort our hearts when wee have not the scale of it.

teanes how his assurance may be gotten, But how shall weeget it, may some say ! I answer, first by prayer, if wee aske we shall have; so did the A. postles, Luke 17.5, they prayed, Lord increase our faith:

and so did Danid, Pfal. 35.3. Ser unto my soule, thou are my saluation. Secondly, we must get it by hearing and

obeying the Word of God. 1. John 5.13. Thefe things have I written unto you that beleeve in the name of the

Sounce of God, that yee may know that yee have eternall life, and that yee may beleene in the name of that Sonne of God. Labour to heare the Word, and to know it, and

to obey it, and then wee shall know that we have eter-

nall life; it was written for that very end and purpose, Iohn 14.21. Thirdly, by the vice of the Sacraments;

they are Seales to confirme this voto vs: Wee have heard of the inward Seale, Gods Spirit, these are out-

ward Seales, Rom. 4.11. After beereseived the signe of Circumcision, as the Seale of the righteonsnesse of faith,

&c. By the vic of the Sacraments wee come to have

this confident perswasion. In Baptismethe Minister faith, I baptize thee in the name of the Pather Ors. Some

fay, where is it faid in particular, that I or thou fast bee faued? Yes, in Baptisme the Minister faith to me

and to thee in particular, I Baptize thee, and God faith I receive thee: So the Sacrament of the Lords Sup-

per, that is a Scale to vs; and how? why God hath annexed it to his Word, as a scale to our soules of the

sorgiuenesse of our sinnes, and if we come with below

deinke his bloud, and so shall not dyc eternally. And

And Support in Troubles.

there is also the particular application of the Minister, Eate they, and drinke they in remembrance that his berdy was broken for thee, and his bloud fied for thee and so by this meanes this confident perswafion is increafed in vs. Fourthly, another meanes is this make much of the motions of Gods Spirit, griene not the holy Spirit, whereby yee are fealed, Eph. 4.30 The Spirit workes this confident perswasion in vs ; if wee griege this Spirit he will goe away, and withdraw the fenfe of this perswafion; if wee have but a little fruits of the Spirit, a little faith, &c. let vs make much of it, and God will give vs more, as Christ faid to Nathannel John 1.60. Because I faid unto thee, I fam thee under the figge-tree, beleevest thou? Thou Shals fee greater things than these: So God faith to every poore beleeving foule; I gine thee but a glimpfe of affurance now bus then Shalt see greater things than these. Fiftly, another means is to walke vprightly, and confantly before God, Gen. 17.1,2. If wee walke vprightly before God, hee will be our God all-sufficient. Sixtly, another means to get this affurance, is a ferious medication on the promiles of God, and an humble and found application of them to thy felfe, Heb. 10.22,23. they first Rand though our faith be weake; if we have our eyes forely fixt on them, it will comfort vinall wouldes. Pfal. 119.50: Danie profesieth that Gods promise was his comfort in trouble, and that it did quicken him. Seo uenthly, let vs observe faithfully the dayly experiments of Gods truth on others, specially on the lette, and that will helpe vs greatly herein. Indge 1222. 3. Manoch faid to his wife, were foul furely dye, beaute ne bane feene God; but his wife faid, If the Lord will hill us, bear would not build recovered undense offering, and a Suis burns

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burnt offering at our bands, neyther would be have form. ed us all thefe things, we. She observed and builded vpon Gods former mercies, and that workes a confident perswasion in her for the time to come. So if we haue got some perswasion of the loue of God, though afterward we lose the sense of it, yet let vs fay to our foules, Surely God would never have done all this for mee, he would never have shewed me the way of Religion, & wrought fome good perswasion in me of his loue toward me, if euer he had purposed to destroy me.Laftly, let vs try, & find, and labour to bee well ac quainted with our vnion which we have with Chrift for that will be an excellent means to worke this confident perswasion in vs; therein is thy fulnesse of grace, and so the fulnesse of thy assurance. 2. Cor. 1 3.5. Proone your selnes whether you are in the faith, &c. The Apostle would have vs to attaine to this certainety of persivation; and how ? why faith he, Prone your felms, try your selves: of what whether Christ be in you: Whe ther hee live in you by his grace, and by his Spirit, whether by his death he mortifie your fins, and by his refurrection quicken you vp to newnesse of life; ifhe doe, then we may be fully affured that wee shall never be cast off

This point we must bring our sclues to, for this will bring comfort to vs in our sinnes, in our sickenesse, in our scheenesse, in our temptations; in all these if we looketo our vnion which we have with Christ, we may have comfort. God hath knitmeeto himselse in Iesus Christ, and therefore I know, that all these stormes shallend, and turne to my good. And so in the want of any grace this is our comfort, that we are knit vnto Christ, and all sufficiency is in him, and of his sulnesse we have

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ceine grace for grace, therefore let vs labour to be well acquainted with this grace, Our which with Christ, and let vs make good vse of this word now delinered vnto vs: we know not what tryals God hath in store for vs, and therefore let vs labour by all these meanes for this consident perswasion of Gods loue to vs: God giues vs his Sacrament to assure vs of it, and would have vs be perswaded that he loues vs, and though we cannot attaine to this perswasion in that strength that we should, why yet God is not captious, hee will take all things at the best; walke before him and be vpright, and he will be our God all-sufficient.

The seuenth SERMON, vpon Rom. 8. the two last verses.

For I am persuaded, (or I am sure) that neither death, nor life, nor Angels, &c.

N handling of these words, as you may remember; wee proceeded as God enabled vs in this prefent fertice, to reduce the whole Summe of thefe two verses to these seuen heads : First, that there is a communion betwixt God and the faithfull; fothe word feparation doth:presuppose: secondly, we shewed the Bond of this communion, the love of God? thirdly, wee shewed the ground both of this communion, and of the Bond of it, and that is lefus Christ fourthly we shewed the neare relation that there is betwixt Christ and those that beleeve in him, Heen our Lord, faith the Apostle : fifthly, wee shewed the certainty of the state of the faithfull in it selfe, that never any thing should separate them from the love of God. The first point (which wee handled the last time) was etoli. the

the certainetie of it in our owne hearts. 33. Theife. wenth and last point which now weedre come tours That the Apostle beares up himselfe boldly room this affurance, against all dangers and troubles that ever did or could befall him. And this is the main reach of the Apolles whole discourse; ptopounded hereby way of reason! For I amfane. Asifhe thould fay. I may boldly and fately infult ouenall those dangers mentioned in the 35. verfe: But why Paulan thou to bold? For I am fare (faith hee) that not onely those dangers here spoken of, shall energible parate mee from the love of God; no, nor greater than they, nor the instruments of them, nor Abettors, nor Authors of them shall ever doe it; Beit life, bee it death, bee it Angels, or Principalities, or Powers, &c. Not any of all these shall bee euer able to separare me from the love of God : fo farre offish; that Tribulations, or Perfecutions, &c. shall separate me, that none of theferthat are greater shall ever doe it. This is the influence sion of these verses with the formet, and in this confifts the full weight and power of the Apostles Reason. I : shaed neuel eledir or anirev owt

Now concerning this fewenth and haft point inhere are two things to be confidered; First more are here to confidered; First more are here to confider of the dangers that the children of God are subject varo; Secondly of the support and comfort they have against these dangers to And both the space are to confider of (God willing) first in generall, then

in particular.

First, we will speake of the dangers, and that in generall, that Gods children are subject to; and then we will come to the support they have in them. For, first wee must know what the dangers are, before wee can

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know the support and helpe we have in them; we must first know the disease before wee can know the remedy: and concerning the dangers in generall, take notice of these source things: First the variety of them, they are not one but many, of divers kindes; some dangers of life, some of death; dangers wrought by divers meanes and instruments, some by Angels, some by Principalities and Powers; dangers at divers times, some present, some to come; dangers from divers places, some from the height above, some from the depth beneath; here is the variety of them: for the Apostle speakes not idlely in any of these words.

Secondly, wee must take notice of the compleatneffe and fulneffe of these dangers; they are not onely many and divers, but even all the dangers that may bee; for here is a sufficient and perfect reckoning vp of all forts of dangers to the full: there is not one danger that can euer bee named or imagined, but it may fitly bee reduced to one of these heads that the Apostle here names, either to life, or to death, or to Angels, &c. And that the Apostle may bee fure to comprehend all dangers, hee doth not onely name actuall dangers, fuch as doe ordinarily befall vs both in life and death, but possible dangers, to come as well as prefent, nay such dangers as in our ordinary apprehension are impossible; from good Angels, which is hard to bee conceined how that may be.

Thirdly, wee are to confider the crossengle and thwartnesse of these dangers, propounded here is opposition one to another, and also in opposition each of them to our owne state and minde; the Apostle

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makes our case herein to be like vnto Indahs, 1/4,9.21. Manaffes against Ephraim, & Ephraim against Manaffes. and both of them against Judah : So it is with Gods children in their tryals, here is Death opposed to life, and life opposed to Death, and both opposite to Gods children; fo here is good Angels opposed to bad, and bad Angels opposed to good : things present opposed to things to come; and things to come opposed to things prefent : height opposed to depth, and depth to beight; and Gods children subject to all these: And this is the sting of our Croffes, that we are thus croffed, and thwarted in our affliction, as when we be pinched with paine on the right hand, we turne to the left to finde case; and presently on the left hand wee are pinched as much as before on the right; yet such is the present portion of Godschildren. The fourth and last point is, that the Apostle propounds these dangers to himselfe, and to the faithfull, not as feares or shadowes, or imaginations (I fight not as one that beateth the agre, faith the Apostle) but as true and reall dangers, such as hee doth acknowledge himselfe and all the faithful exposed vnto, and lookes to bee encountred first or last with such things indeede.

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The Doctrine that flowes naturally from this Scripture thus opened, is this: That Gods children must make their account, and set downe their rest upon it, that they shall be assaulted here in this world, with all tryals, and dangers, and distresses, that ever possibly can be fall them. This doctrine is easie enough to bee understood, (for Gods children see the truth of it daily in others, and feele it in their owne selves, but it is hardly digested: It is a hard saying, who can be are it? Therefore that we may the better brooke it, leaves.

Foure preparations for the brooking of afdictions. ceineit vpon these preparations. First, wee must not thinke that all these dangers shall be heaped vpon euery one of Gods children in seuerall, but they shall bee distributed and parted amongst them all in common. All the afflictions of the faithfull are but one cup, and that Christ cals his Cup, Marth. 20.23. Tee shall drinke indeede of my Cup. It is Christs Cup, and all the faithfull must drinke of it; Tee shall drinke, saith our Sauiour: Euery one must have his share, and so amongst them they must drinke it all vp. Now because none of vs knowes, whether he shall drinke of the top of this Cup, or of the middle, or of the bottome, till his turne come, therfore euery one of vs must arme himselfe to drinke of any part of it, euery one is to make account that he is lyable to euery affliction.

The second preparation is this, we must northinke that these afflictions shall befall all Gods children alike; No, some must drinke deeper of it than others; God hath some underlings amongsthis children that are weake in faith, and young in grace, and they must haue a smaller measure of this Cup, an easier portion of these tryals: Againe, God hath some Standards amongst his children, that are strong in fairh, armour of proofe, throughly fettled and stablished in grace; and they shall have a greater portion of this Cup: Such was lob in his time, and fuch were David and leverity. and Paul in their times. God raiseth vp many of thele Worthies in every time, and makes them vndergoe and ouercome a world of afflictions, to theme them that are fearefull, and faint-hearted, and without vndergoe any affliction; and to beardall the outenies of God, beethey men or dinels, and to magnific the almightypower of a frong Godin a weake man out heauent

ring out his afflictions to vs; the strongest shall be sure to have as many as ever he can beare, (God gives him not his strength in vaine) and the weakest shall be sure to have no more than hee can beare; God cannot, nor will not, cast away any of his children by their afflicti-

ons, how weak focuer they be.

The third preparation is, that these afflictions that doe befall vs, shall not be powred vpon vs all at once, lest they ouerwhelme vs, and carry vs away as a whirl-winde into extasses and outrages, and despaire; but they are tendred vnto vs by little & little, by degrees, now one, and then another, as we shall be best able with comfort to beare them. The Lord when he layes affliction vpon vs, hee gives vs certain respites and breathing spaces betwixt our afflictions, else the spirit of man would faile before him: and in these breathing times we recover our spirits. Wee behold and consider the mercy and goodnesse of God, in preserving and delivering vs from our great afflictions, and we get new hearts and courage to beare fresh assaults and afflictions.

Lastly, wee are to receive this Doctrine vpon this preparation, that in all our afflictions, wee shall have many comforts and helpes proportionably supplyed by God, whereby we shall be enabled both to undergoe them, and to ouercome them. Psal. 94.19. In the multitude of my thoughts or sorrowes in my heart, thy comforts have reioyced my soule. Wee have sorrowes indeede; yea, but we have comforts as well as forrowes: wee have a multitude of sorrowes; yea but wee have a multitude of sorrowes; yea but wee have a multitude of sorrowes; yea, and these sorrowes and comforts are so graciously tempered by the mer-

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cifull hand of God, that even in the multitude of our forrowes, thy mercies, oh Lord, have reioyced our foules. And in 1. Cor. 10.13. the Apostle saith, that God is faithfull, and will not fuffer vs to bee tempted aboue our power, but will give an iffue with the temptation. There are two things which God promiseth to all his children in all their afflictions: First, a fairetryall, and then agood issue. What can we defire any more ? Yes, we shall have more, wee shall have increase of righteoufneffe and grace by them, Heb. 12.11. It bringeth forth the quiet fruite of righteousnesse. Would wee have any more : yee shall have more, faith God; As they bring you increase of grace, so they doe of glorie hereafter, they shall be recompenced with everlasting ele-17.2 Cor.4.17. Ourlight afflictions, which are but for a moment caufeth unto vs a farre more excellent and eternall weight of Glory. By these preparations I hope, yee are well prepared, not onely to heare and to vinderstand, but also to brooke and digest this Doctrine.

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Now we cometo the proofes. Matth. 16.24. If any man will follow me, let bim for sake himselfe, and take op his croffe and follow me : If we will follow Christ, we must bid farewell to our owne wils, and to our owne eafe, and to the sweete times that are past for the ourward man; we must deny our selves, and we must take vp Christs Crosse: What Crosse: Ioisa daily Crosse, Luke 9:23. a continual succession of tryals and afflictions, that wee are daily exercised withall: And in Lake 14. verse 26. our Sauiour enlargeth it with many particulars, If any man come to mee, and bate not bu father, and mother, and wife, and children; and brethren, and fillers, gea, and bis owne life alfa, be connot be my Diftiple. Hore are croffes of all forts, and this we must make account dome

count of before hand: for fo our Sauiour in Lake 14. 28. doth fet it out by an excellent example of him that buildeth a Tower; which of you minding to build a Tow. er, sitteth not downe first, and counteth the cost? As if he should say, Your sauing faith and religion will cost you deare, it will cost you many afflictions and crosses of all forts: and therefore you must make your account so before hand, for it will furely come vpon you. And marke how our Saujour hampers vs by the diversimaner of his speech, and puts vs by all our shifts: In Matthew hee speakes it by way of exhortation, If any man will follow me, let bim refolutely take up his Croffe, &c. In Luke he speaks it by way of commination, If any man come to me, and bate not father and mother, becannot be my Disciple. And he puts vs precisely vpon this choise, Either you must resolue to forsake your religion, and stand out in opposition against Christ, or else you must resolue to forsake your selues, and all that you have, and fuffer, and live in expectation of opposition from all the world, to for fake all the world; and live in oppolition to that. Ads 14.22. Paul and Barnabas confirmed the hearts of the Disciples, exhorting them to contione in the faith, affirming that we must through many ufflictions enter into the Kingdome of God. The people had received the faith before, and they come to confirme them in it; and how doe they confirme them in it? By affirming that through many afflictions we must enter into the Kingdome of God. There are two things in the speech that directly answer to two points in this our Doctrine : First, that the faithfull shall bee affaulted with afflictions; yea, with many afflictions: they must, an coefficy is laid woon them, it is their inc. uitable portion, Afflictions are as the gate to the king בסטחה

dome of God; for fo the speech intends; Through many affictions wee must enter into the kingdome of God. Secondly, that this perswafion is a speciall means to confirme their hearts, and to make them to continue in the faith : and therefore they must make account of it before-hand, that so it must be. Wee haue an example of this in all Gods children that are registred in Gods book; and as they were more excellent in grace, fothey were more eminent in afflictions : fee it in the Old and in the New Testament; In the Old Testament, Pfal.44.22. Surely, for thy fake are wee flaine continually, and are accounted as sheepe for the slaughter: that is the estate of the Church in the Old Testament: And fo in the New Testament, Rom. 8.36. For thy fake are we killed all the day long, we are counted as Sheepe for the flaughter; there is the state of the New Testa-See how elegantly the holy Ghost in the mouth of the Prophet in the Old Testament, and in themouth of the Apostle in the New, doth chaine both Churches in the same bond and condition of afflictions. The Prophet faith in the person of the former Church, for thy fake are wee flaine all the day long, &c.and the Apostle in the person of the later Church. retaines it as a truth, for thy fake, os. No difference in their words, nor no difference in their portion of afflictions: And therefore when wee reade it in the Old Testament, know that this was the portion of Gods Church and Children from the worlds beginning: & when you read it in the New Testament, know that this shall be the portion of all Gods Children to the worlds end. Wee may see this in the cloud of wirnesfes, Heb. 11.35. to 38. The Church in the Old Teftament, what was their portion? They were richt, and

would not be delinered, they knew it was their portion. Others were tried by mackings and feargings, by bonds and imprisonment, they were stoned hewen afunder flain with the found ofc. What can be imagined that is not here to bee understood? Looke to answer this in the words of the Apostle in the New Testament, and see how the estate of the Church is vnderthat, 1. Cor. 4.9. For I thinke (faith hee) the Lord bath fet forth vs. the last Apostles, as men appointed to death, for we are made agazing to the world to Angels and to min. The Apostle makes it his owne case, 2. Corin. 11.23. to 27. Hee was in labours abundant, in stripes about measure, in prison plenteoully in death often. And fo in 2. Cor. 4.8. & 2. Cor. 6.4. to the ro. And so we see the point proued by

Scripture.

The reasons to proue it are these; First, our former finnes deserve it should be fo, Lam. 3.39. Why is the liuing man forrowfull? Man fuffereth fon bir finnes. The Lord himselfe makes the question there, and the Lord himselfe answers it : Will you know a true cause, why the living man is forrowfull? his finnes are the cause of it, our finnes have pluckt all the world about out eares; by our finnes we incense God against vs.by our finnes wee have incenfed all the creatures against vs; how can we chuse but have many afflictions on every fide ! Many men in the world cry out of the mulritude and greatnesse of their afflictions, but let vs learne a better leffon when wee are in diftreffe, let vs cry out of the greatnesse and multitude of our sinnes, that descrue, and have brought these heavie and manifold afflictions vpon vs ; and yet wee must not thinke that every particular affliction is answerable to every paricular finne, but there is a generall reference in all Jugar

and this vie wee are to make of them, pray that they may not be laid vpon vs in way of punishment for renenge, but for chastilement; in judgement, not in wrath.

The second reason: Our continuals corruptions Reason. are the cause of it; our hearts are full of corruption, and therefore our lives are full of afflictions: If a man be wilde and viruly, he must be kept vp as it were in a prison, to keep thim in order; Our afflictions are as a ward on a prison tovs, to keepe vs that wee breake not forth into sinne, 1067.12. Then keepest me in ward, 106 had an vnruly heart, and therfore God kept him in ward, or prison, that he should not breake out into sin with the world. Paul was a deare childe of God, yet he had an vnruly heart, ready to be listed up through the aboundance of Reuelations, and therefore a messenger of Sathan was sent to buffet him, that so hee might not be list up aboue measure, 2. Cor. 12.7.

Thirdly, our present state and condition exposeth Realows vs to these multitude of troubles, Ioh. 16.33. In the world you shall bane affections; What is our present state in this world? Is it not a pilgrimage? and do not pilgrimes and strangers finde all hard measure in their travailes? Is it not a warfare? and doe not Souldiers endure all dangers, and all manner of hardnesse in the field? A great many of our Brethren at this day can witnesse it by wosull experience: Is not out present state our seede-time? and doe not Seedes men or full band-men endure many stormes, windes and temperate and many a hard brunt before the baruest come? So must we sow here in teares, that we may reape in 10%.

Beston 26.5. This of the past vince long, the first line.

Fourthly, Sachan our enemy he laboure it, and pro- Resemble

would not be delinered, they knew it was their portion. Others were tried by moskings and scourgings, by bonds and imprisonment, they were stoned heren afunder, stain with the fword, &c. What can be imagined that is not here to bee voderstood! Looke to answer this in the words of the Apostle in the New Testament, and see how the estate of the Church is vnderthat, 1. Cor. 4.9. For I thinke (faith hee) the Lord hath fet forth vs, the last Apostles, as men appointed to death, for we are made agazing to the world to Angels and to men. The Aposte makes it his ow e cafe, 2. Corin. 11.23. to 27. Hee was in labours abundant, in Aripes about measure, in prison pienteoully in death often. And fring Cor. 4 8. & 2 Cor. 5.4. to the 10. And so we see the point proued by

Scripture.

The reasons to proue it are these; First, our former sinnes deserve it should be so, Lam. 3.39. Why is the liuing man forrowfil? Man suffereth for his finnes. The Lord himselfe makes the question there, and the Lord himselfe answers it: Will you know a true cause, why the living man is forrowfull? his sinnes are the cause of it, our finne's have pluckt all the world about our eares; by our finnes we incenfe God against vs, by our finnes wee have incenfed all the creatures against vs; how can we chuse but have many afflictions on every fide? Many men in the world cry out of the multitude and greatnesse of their afflictions, but let vs learne a better lesson: when wee are in distresse, let vs cry out of the greatnesse and multitude of our sinnes, that deserve, and have brought these heavie and manifold affictions vpon vs; and yet wee must not thinke that every particular affliction is answerable to every paticular finne, but there is a generall reference in all; and

and this vie wee are to make of them, pray that they may not be laid vpon vs in way of punishment for reuenge, but for chastisement; in judgement, not in wrath.

The second reason: Our continuals corruptions Reason. 2. are the cause of it; our hearts are full of corruption, and therefore our lives are full of afflictions: If a man be wilde and viruly, he must be kept vp as it were in a prison, to keepe him in order; Our afflictions are as a ward or a prison to vs, to keepe vs that wee breake not forth into sinne. Iob 7.12. Thou keepest me in ward. Iob had an vnruly heart, and therfore God kept him in ward, or prison, that he should not breake out into sin with the world. Paul was a deare childe of God, yet he had an vnruly heart, ready to be lifted vp through the aboundance of Reuelations, and therefore a messenger of Sathan was sent to bustet him, that so hee might not be lift vp aboue measure, 2. Cor. 12.7.

Thirdly, our present state and condition exposeth Reason. 3. In the world you shall bane afflictions; What is our present state in this world? Is it not a pilgrimage? and do not pilgrimes and strangers finde all hard measure in their travailes? Is it not a warfare? and doe not Souldiers endure all dangers, and all manner of hardnesse in the sield? A great many of our Brethren at this day can witnesse it by wosull experience: Is not our present state our seede-time? and doe not Seedes-men or Husband-men endure many stormes, windes and tempests, and many a hard brunt before the haruest come? So must we sow here in teares, that we may reape in ioy, Psal. 126.5.

Fourthly, Sathan our enemy he labours it, and pro-Reafon.4.

cures it, Rev. 2.10. The Dinell shall cast some of you into prison: men doe it; yea, but the Dinell he procures it.

Luk. 22.31. Our Sauiour saith to Peter, Simon, Simon, Sathan hath desired to winnow you, &c. His singers itch at Gods children, to bee molesting them; and hee is malicious, and his malice is neuer at an end: When he had got a commission against tob, to afflict him in his Cattell, Servants, and Children, this would not serve his turne, but he sues to have a new Commission to afflict his Body too, lob. 2.4.5. His malice is vn-satiable and without end, he will surely bring upon vs all the euils he can, and hee can doe much where God gives way to him (else he can do nothing) and hence it is that we meete with so many truste.

is that we meete with so many tryals.

Laftly, God gives way to Sathans malice, and that, as for many just causes best knowne to himselfe; so for these Reasons knowne to vs. First, to trye vs a not to fee what is in vs, for that hee knowes well enough. but fo to try vs, as that he purge the droffe out of vs: therefore it is called a winnowing, Luke. 22.31, and flery tryall, 1. Pet. 4.12. Secondly to humble vs; nothing annoyes a childe of God more than a proud heart, and nothing puls it downe and humbles it more than affliction. lob 33.14,16,17. God fpeakes once or twice and one feeth it not, then bee openeth the eares of men by their corrections which bee hath fealed, that hee might abate the pride of man. Thirdly, to draw vs neere and close to himselfe. It is with vs as it is with little children, that when they are in the field with their father, they runneabroad from him in the graffe carelefly, but when they fee a Dogge or a Snake comming towards them, presently they run to their father and from our Father, and when some atsistion or other takes hold on vs, we runne to our Father, and cry to him for helpe, as the prodigal childe did when he was hunger-bitten, Lake 15. Fourthly, God gives way to it, that so we may magnisse his mercy, truth, power, and wisedome, in preserving and delivering vs. When wee have beene in affliction many yeares, yet are not consumed, this will make vs prayle and glorisse God, 2.Cor.1.8.9. We were pressed (saith the Apostle) out of measure, passing strength, yea, wee received the sentence of death in our selves, because wee should not trust in our selves, but in God that raiseth the dead; and therefore God suffers vs to bee thus afslicted, that so his goodnesse might bee magnissed in raising vs from these afslictions.

The first Vie is for matter of reproofe, and that both of those that are without, as also of those that are within: of carnall men, and of professors. First, it is for reproofe of carnall men, & first of some that reproach our Christian state and profession, and brand it with the marke of ease and idlenesse. To rest vpon the Sabbath, and to goe to Church, and to fit still and heare the Word, and receive the Sacraments, and to fav ouer now and then a few prayers; this is an eafie life, fa they, and an idle profession. Pira Paniwer to the fon, Thou prophane worldling hartistelms, it sell thee; if the Christian life bee for edieds though it is the more shame for thee, that will not leade? life; it is the onely way to haven, and it it thee to eatie as thou wouldst make it to be, what a hora the manne yea, what a foolishnesse is it for thee, the take a great deale more paines to goe to hell this too

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cafon.;

from our Father, and when seme atsistion or other takes hold on vs, we runne to our Father, and cry to him for helpe, as the prodigal childe did when he was hunger-bitten, Luke 15. Fourthly, God gives way to it, that so we may magnifie his mercy, truth, power, and wiledome, in preserving and delivering vs. When wee have beene in afsistion many yeares, yet are not consumed, this will make vs prayse ard glorifie God, 2. Cor. 1. 8, 9. We mere pressed (saich the Apostic) out of measure, passing strength, yea, wee received the sentence of death in our selves, because wee should not trust in our selves, but in God that raiseth the dead; and therefore God suffers vs to bee thus afsisted, that so his goodnesse might bee magnified in raising vs from these afsictions.

The first Vse is for matter of reproofe, and that both of those that are without, as also of those that are within : of carnall men, and of profestors. First, it is for reproofe of carnall men, & fir it of some that reproach our Christian state and profession, and brand it with the marke of ease and idlenesse. To rest vpon the Sabbath, and to goe to Church, and to fit still and heare the Word, and receive the Sacraments, and to fay over now and then a few prayers; this is an ealie life, fay they, and an idle profession. First, I answer to the perfon, Thou prophane worldling that faift thus, let me tell thee; if the Christian life bee so casie as thou faist, it is the more shame for thee, that wilt not leade this life; it is the onely way to haven, and if it bee so easie as thou wouldst make it to be, what a horrible shame, yea, what a foolishnesse is it for thee, that thou wilt take a great deale more paines to goe to hell, than thou mightest take and goe to heaven? I speake this to thee

Vfe.1.

in thine owne language, that wilt make it to be so easie. But secondly, I answer to the matter, and I say, that a Christian life rightly managed, is a most hardand laborious life, subiect to all reproaches, crosses, tryals, losses, persecutions, wounds of conscience, and breakings of the heart, fightings, spoylings, subject to the malice of men, and to the rage of the diuell, subject to killings of all forts; and that which is most tedious and irkesome of all other, subiect to a continual combate betwixt the flesh and the Spirit in our owne bosomes, These and all other dangers and tryals, a Christian life and state is subject vnto; I say, a Christian life is subject to all these, but not so as to bee ouercome by them, but as alwayes exercised with them, so as wee must wraftle and struggle with them all the dayes of our liues, & that vpon the very hazzard of our foules: if this be an easielife, there is none hard under the Synne : It is true, it is an easie and comfortable life ina spirituall sense, but a carnall man cannot reach ynto this: Custome in afflictions makes it easie, the promifes of God makes it easie, the fellowship of Christin our afflictions makes it easie, the consolations of the Spirit, and the hope of the reward of glory, thefe things make a Christian life easie and comfortable to vs in regard of the inward man the regenerate part delights in nothing more, than in mortifying and crucifying this body of finne, which is notably effected by these afflictions. Hence it is, that it is easie affli comfortable to the spirituall man, because hee findes his aduersary the flesh, weaker than it was; that beginnes to dye. For our corruptions are killed by af-Aldions, being sandified to the hearts of Gods children; yet ftill I maintaine it against this scandall, that a Christian Christian life rightly managed, in it selfe, in regard of the outward state of it in this world, is most hard and laborious.

Secondly, it is for reproofe of others that are without, that judge hardly of Gods children, because of their affliction : If they fee a Profestor much affliced and troubled, either outwardly, or inwardly, or both. they are ready to passe hard censures on them, Surely, fay they, whatfoeuer these men pretend to be, yet they are but groffe hypocrites, and notorious finners: thus they adde affliction to the afflicted : God afflicts vs with his heavy chastisements, and the world afflicts vs more with their bitter and heavy censures: but if this doctrine betrue, as it is, that all Gods children are subject to all afflictions, then furely wee have more reason to judge more fauourably of them that are afflicted most, than of them that are afflicted least: 106 was thus censured by his friends, but it was their errour, as God himselfe shewes, 106 42.7. And so was David by his enemies, but it was their malice, Pfal. 41. 8. Amischife is light upon him (say they) andhe that. lyeth, shall no more rife: Thus did the Barbarians cenfure of Paul because of the Viper that hung on his hand, that he was a murtherer, Act. 28.4. but this was their fauagenesse. David himselse confesseth that hee was neere vnto this point, to condemne the general then of the Righteous because of their afficions; but hee confessethit was his folly and his ignorance, Pfal. 73.12. to the 22. and that hee was as a beaft herein: And furely to condemne the generation of the Righteous for their afflictions, is a foolish and an ignorant and beaftly cenfure. I fay beaftly, as he faith, because as a beaft is lead onely by preferr fer diand not by onderstanding derstanding: so these vncharitable censurers are carried away onely with the present sense of our afflictions,
not vnderstanding nor considering, that all kindes of
afflictions and tryals are the portion of Gods children
here in this life. 1. Thes. 3.3,4. The Apostle is very
carefull to preuent the slander of the Crosse. It is not
to be denyed, but that Gods children are sinners, but
yet they are not notorious sinners, or if they bee in
some particular kinde, if thou know it, then certainly
thou maist bee bold to suspect that such ludgements
were for such sinners, but if thou know not their sinne,
pronounce not of their estate; this supposing, though

it be thought, is finne, Luk. 13.2 2.006.

Secondly, this serves for reproofe of those that are within; of nice and dainetie profesfors: they will heare the Word, and pray, and beleeve, and doe many good things, and delight in the service of God: but when they must come to endure, as Christians, many and heavy temptations and tryals, they are at a fland, this is harsh and hard to them, they cannot endure it, fome of them are ready to fall away, others grudge and murmure at their hard portion. But, shall wethink to receive good at Gods hand, and not evill? It was the words of a wife man in his fore affliction, to a wicked womanthat neuer knew what affliction meant; and shall any of vs thinke to receive the comforts, and fweete of Christianity, and not endure the crosses and fower of it? The hard-hearted Iewes would have beleeued in Christ, if they could have separated him from the crosse, Come downe from the Crosse (lay they) and me will beleeve in thee: Burthouthat art a professed Christian must learne to embrace Christ with the croffe; thou multies willingly embrace all afficients that accompany a Christian life, as Christ himselfe. the Author of thy faluation : But here some will plead their priniledges, that they are exempted from this hard portion, for they are as loth to come under affliction, as the childe is to come vnder the rod; Firft, fay they, God loues vs, therefore he will not afflic vs. I lay he loues thee, and therfore he will afflict thee, Rew. 3.19. As many as I lone (faith God) I rebuke and cha-Ren. Againe, they fay, God is our Father, and we are his children, therfore he wil not correct vs: Nay, thereforchee will correct vs, Heb. 12.6. Whom the Lordle. neth be chastemeth, and sourgeth every Sonne that hee receineth. Againe fay they, Christ hath suffered all for vs, and therefore we must not fuffer any fuch things: Nay, therefore we must suffer, Mat. 16.24. If any man will follow Christ, be must take up his Croffe and follow him; and valeffe wee docthus, we cannot bee Chrifts disciples, tohn 15.20. It is true, that these are sweet and heavenly priviledges, and fuch as exempt vs from the euillofall afflictions, but not from any one kinde of them.

The Second Vie is for Exhortation, and first, to teach every man to make account of afflictions, and to looke for them continually: Make account as duely of thy portion in the Cap of afflictions, as of any part of thy daily bread which thou linest upon; when we are in health and prosperity, let us looke for sicknesse and adversity: But will some say, What, shall I looke for these before hand: this is to were and trouble our selves without need: for if the distresses we looke for do not come, then we trouble our some invaling they doe come, then they bring harmo and mainly they doe come, then they bring harmo and mainly they with them. Why should wee former before hand: I

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answer, yet we must looke for them before-hand : for if we doe for then if they doe not come (as happely thy godly feare hath preuented them,) we have cause to bleffe God for it : if they do come, then if we have made account of them before the fmart of them will be much easier vnto vs: temptations, and troubles, and losses, when they come vnawares, they doe common. ly lye very hard and heavy vpon vs; but when wee have made account of them before-hand, they are much lighter to vs. I will not deny but that wee'must vse all possible meanes to avoid afflictions, wee must pray against them, and preuent them what we can, as our Sauiour prayed, If it bee possible, let this cup paffe from me, Luke 22. yet we must make account of them before hand. These times wee live in are such as call vpon vsto looke for afflictions, they are the last dayes of the world, and they are the worst and most dangerous times, present troubles and miseries, and imminent dangers and feares, there were never more; The Lord is abroad in Judgement, and carries his cup in his hand; the Germans drinke of it first, the French Soone after, the Polonians foone after them; and have not the English iust cause to feare, that wee shall pledge them, and that ere long, wee know not how foone : Second. ly, againethis teacheth vs not onely to account of af-Aictions before hand, but also to prepare for them, and to furnish our selues accordingly: there is much good tobe had by them, and therefore we are to prepare for them; and therfore doth God warn vs of dangers before-hand, that we might be armed to bear them when they do come. And that we may prepare for them, we must labour for these things: First, we must labour to getardlolution mosto beart them, and to Randirow aniwers

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Things to bee laboured for that wee beare afflictions.

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to the death ; wee must resolue with the Apostle, Adi 21.13, not onely to fuffer, but to dye with Christ. Secondly, wee must season our hearts with the comforts of Gods promises before-hand, to countervaile our afflictions when they come; as that hee will never faile vs nor forfake vs, that he loues vs, & that the iffue shall be good. Thirdly, estceme basely and vilely of thy felfe, denythy felfe; and fo take vpthy Croffe and follow Christ, Matth. 16.24. If we be choise and leaning to our selues wee will neuer endure the Crosse: compare Matth. 16.20. with Phil. 2.7. And fourthly, wee must labour to bee well acquainted with the death of Christ; this is armour of proofe against all afflictions, to know lefus Christ and him crucified. by fensible experience in our sclues: If I finde the life of Gods Spirit in me, applying the death of Christ to mee, and thereby subduing and crucitying my finnes; if we can finde this, wee shall bee well armed against all afflictions. Wee come here to receive the Lords Supper in remembrance of Christs death. then let vs defire to bee made conformable to his death, and then afflictions will bee sweete vncave. Againe, let vs labour for the affurance of Gods loue and fauour, for that is it that makes the Apollie thus boldly to beard up himselfe against all affice of vs bane finned, Chif each excepted bastois

The last Mse teacheth vs Pacifications even in our greatest distresses let vs sit down & lay sthis is my portion, & therefore will I bear it. Many are ready to complain & cry out, & to say when they are afflicted; especially, when Gods hand lies heavy upon the hydright affliction is great and strange; my case is not like visto other mens and strange; my case is not like visto other mens and manis so hardly handled as Fam, as

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the Church, Lam. 1.12. but this is the frowardnesse of our corrupt hearts. What locueriris, it is thy portion & therefore bee pacified and contented; It is no other. wife with thee than it is with all Gods children : ene. ry one hath his portion of them, 1. Pet. 4.12. It im Grange thing, 1. Pet. 5.9. It is the same afflictions that are accomplished in our Brethren, 1.Cor. 10.12. W temptation doth befall ws, but fuch as appertaine to man and therefore let vs be content and pacifie our felues; looke not fo much on thy afflictions, but looke vp. to God. Itishis Ordinance that every one of vs should beare his portion of affiction; whatfocuer thou doft endure, it is but thy portion, thy draught : Shall I not drinke of the Cup which my Father gives meeto drinke of? faith our Saujour, Joh. 18.11. This is it our Saujour comforts himfelfe and his Disciples withall; and let this comfort thee: It is thy Fathers Cup, and therfore thou must drinke of it. And secondly, let vs looke vpon others of Gods children; some of them are equall with thee in afflictions, others come fhort, but many goe beyond thee, and thy afflictions are but little to some of theirs, and those that are at more ease now, may be in great diffreffes hereafter; and wilt not thou betromento beare that which all Gods children beare, and must beare more or lesse, first or last All of vs haue finned, Christ onely excepted; but none are exempted from the rod, not Christ himself. Andis it not a sweet thing forthee to be ranged with Christ, and with thy brethren the children of God? Is it not? comfort to thee to dye with thy Captaine Christ, and with thy fellow-Souldiers the children of God, Dinid, lob, Paul, and others! therefore when thou fill thy cale is warfe than any others, thou fpeakeft thou knowell

knowest not what ; thou knowest what thy selte feeleft, but not what another man feeles; thine are greater happely than thy brothers to day, happely to morrow his will bee greater than thine; a little affliction may be greater to him, than a greater to thee; he that hath leaft, hath as much for his ffrength as thou haft for thine. Thou must suffer afficient, therefore the vp thine owne Croffe, fuffer thine owne afficiens, beare thine own burthen, that is thy portion thou are appointed and called vnto. The Lind book appointed them to vi, I . Tim. 3. and therefore wee mult willingly beare them, in obedience to Gods ordinance, in our fellowship with Christ, and all the rest of Gods children, and then God that hath brought vs into the tryals, will furely bring vs through them all with comfort, safetie, and deliverance, even vnto a Crowne of life, lames 1.12. Bleffed is the man that endureth temp. tations, for when bee is tryed, he fall receive the Crowne of life: But fee thou bee the childe of God, for afflictions are common to all, but the comfore and benefit of them is proper to beleeuers only ? Doft thou fuffer as a Christian : then reioyce in it, for then blessed and happy are wee, 1. Per 4.13. to the 16. Vettle; if we ful fer for Christs lake, forrighteoulaelle lake, for a godly life, for obedience to God in evocifying the field, then bleffed are we, if we thus indure remptations; for after we are thustryed, we shall receive this Crowne of life.

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The eighth SERMON, vpon Rom. 8. the two last verses.

For I am persmaded, (or I am sure) that neither death, nor life, nor Angels, nor Principalities, &c.

He seventh and last head that wee reduced this Scripture unto, was the comfort and fupport that the Apostle hath in the loue of God through Iesus Christ, against all feares and terrours wharfocuer. Wherein I observed two things: First, the dangers of Gods children: Secondly, the comfort whereby they are sustained in them: Of both these I propounded to speake first in generall, and then in particular. I began with the dangers in generall, & shewed . That the dangers which Gods children are fubight vnto, are not onely such as they are subject to with the rest of the world, but also such as they alone are Subject vnto aspersecution for Christs sake, &c. Now in the next place, we are to focake in generall of the comfort which Godschildren are supported withall against all dangers; and that is, the true and holy affurance which they have of the love of God to themin Christ lesus, New this comfort the Apostle dothex tendand Aretch out here woon a double Graine; First, by way of supposition a Secondly, by way of insultation and triumph : First, by way of supposition, for so his speech is to be taken: as if he should say, Suppose or put the case, that death, or life, or Angels, &c. should set themselues against vs to ouerthrow vs, yet in the strength of my assurance which I have of the love of Godin Christ Iesus, I am comforted and supported against them all: Secondly, the Apostle speakes by way of insultation or triumph: for, that the Aposse so intends it, appeares partly by his manner of speech in the 35. Verse, who shall separate us; as if hee spake these things sleighting them, and insulting ouer them; and more plainely in the 37. Verse, In all these things wee are more than Conquerours, Oc. and thence hee inferres his protestation, for I am sure that neither death, nor life, oc. so that hee speakes these words as a Conquerour, by way of triumph: so that this comfort which he hath in this assurance, is not a weake comfort but a marueilous strong comfort, such a comfort, that in the strength thereof, he may and doth insult and triumph ouer all dangers what soeuer. These circumstances considered, the Doctrine ariseth naturally thus; namely,

Let vs propound to our selves what dangers focuer Dettrine. may befall vs, yet notwithstanding the true and holy affurance that we have of the love of God towards vs in Christ Iesus, shall bee able to comfort and support our hearts against them all, even to a holy insultation and triumph ouer them./There are two questions to be confidered of in the practice of the Apostle, and so in this Doctrine: The first question is, Whether it be lawfull, or fit for Gods children to propound feares and dangers to them selves in their owne medications? Secondly, how it can fland with diffressed Belceners that they should triumph and insultoner their afficilons? For the first question, some will say Have wee not fenfible feares and dangers enough vpon vs daily; euen as much as we can stand under; and shall wee increase our burthen, and propound more and greater scares and dangers to our selves? I answer, Yes, they may doe it, and they bught to doe it, and it is noith apprehention creating.

creafing, but a lightning of our burthen. If a man have a grim & ftera adversary to fight withal, is it not wifedome for that man, first to take a view of that adversary. & to look him in the face, to fee how he can brook him before hee vnderrake to fight with him? Oh. beloued, Gods children have many grim and sterne enemics to fight withall. Perfecution is a grim & sterne aduerfary, and all that will live godly in Christ Iesus, must suffer persecution. Temptation is a grim & many sterne enemy, and Gods children must be tried with hideous and fearfull temptations. Death is a grim and Rorne enemy, and we much passe through the terrours and forrows and bars of death to the loyes of life. Hell is a grim and sterne enemy, and we must make account to touch at the gates of hell, when wee faile to heaven. The Diuellis a grim and sterne adverfary, and Gods children must fight with Diuels. If we will bee the good Souldiers of Jesus Christ, wee must wrestle and fight, not with flesh and bloud onely, but against principalities and powers, euen against the Diuell himselfe: And therfore having so many, and so grim, and sterne enemies, that wee must fight against, have we not inft canfethen to propound fuch things to our selves in our meditations, to see how wee can brooke them; and to hearten our felues against the feare and euill of them? Yet herein we must observe two camions; We must not propound to our selves vaineand friuslous matters, without reason or ground (that were to fight with our owne shadow but serious thoughts Se grounded meditations of true dangers, such as may or will befall us, more or leffe, first or last. Secondly we must not propound to our folios any thoughts of fianc; for fianc is a defiler, and the loaft thought or CICAMBES

apprehension of fin will infect vs , Sathan is to firong and fubtle, we are fo weake & fimple, that if ever he get vs into any contemplation of fin, as it is fin, though it be not with any intent to commit it, nay, though it be with a contrary intent, even to hate it, and prevent it, yet vfually he will infect vs with it before we be aware, fo that it will leave a stain behinde : therfore take heed of any speculations or propositions of future fins, for that is not the way to escape them, but rather to bee entangled with them, specially meditate not on the matterials of fin, for that is exceeding dangerous; wee may confider how hateful it is to God, and how hurtfull to our owne foules, but we must not meddle with the materials offinne. The second question is, How it can stand with the disposition of the distressed beleevers. that they should insult and triumph ouer their afflictions : Alas (may fome fay) Gods children are humbled, and mourne, and figh, and groane vnder the burthen, and yet doe they infult and reioyce ouer them ! Yes they doe, their mourning and infultation may stand well together; they mourne for their prefent paine and griefe, but they infult ouer them in the affurance of victory, and of the good they shall have by them. They mourne for their finnes that brought their afflictions on them; but they rejoyce because they know that by Gods hand these afflictions shall be made a meanes to cure those very finnes that have procured them. They mourne for the perilling of the outward man by them, but they infult that thereby the inward man is renewed daily: In a Word, they mourne in themselves, but they reloyde in God ; Carmall infultation doch not befit Godschildren, this is an holy infultion, and it becomes them well. They

infult not, first in respect of their owne strength (such rejoycing is not good) but meerely and onely in the strength of God; and secondly, not so much for their owne good and safety, but much more for the honour and glory that God shall have by their afflictions, and by their deliverance; and this is a holy and good insultation: and this is the godly and Christian insultation of strong Beleevers against all dangers, for that is the reach of the Text: strong Beleevers may doe it; weake Beleevers may do so too, but not with that sense as the other may: Christ lesus was so weake that hee was not able to beare his Crosse, yet when he was nailed on that Crosse, he did then openly triumph over all his enemies.

Now come we to the proofe of the observation thus cleared. And first wee will prooue it in the state of the faithfull: Secondly, you shall see it in the pra-Rice of the faithfull: And thirdly, you shall see it in the warrant that Gods children haue for it. First, fee it proved from the state of the faithfull, Pfal. 112.7,8. Hee will not be affraid of enill tidings : and why ! for by heart is fixed, and beleeueth in the Lord: And for the more certainty, he doubles upon it in the 8. verfe, His heart is stablished, therefore bee will not feare, org. Who is it that the Prophet speakes of here & Of a true Beleeuer, that is, of him that beleeues in the Lord, and refts simfelfe fecurely vponthe Lord for protection: And what is the effect that his Faith shall worke in him! strong assurance and comfort, it confirmeth and fixeth his heart: And what then: He shall not be affraid of enil ridings : Againe in the 8. verfe, His bears is established; How farre? Euen to the feeing of his defire voon his enemics, to the subduing and triumphing ours; and infale

the ferting of his feete on the neckes of them! See it alfo in the practice of the faithfull, how they propound and hearten themselves against all dangers that may befall them. It is the practice of all the faithfull as well as of Paul, and some other. It was the practice of the whole Church, Pfal. 46.1,2,3. God is our hope and Brength, and helpe in troubles, ready to be found. First. the Church there layes downe this holy affurance for the ground of their comfort, and this is a fure ground, that God wour hope and belpe in troubles, e. and then fecondly, they propound to themselves dangers that may betall them, and frange and fearfull onestoo; The mooning of the Earth, the falling of the Mountaines into the midfl of the Sea, the raging of the waters, in the 2.and 3. verfes ; fuch dangers as did not come to paffe intheir times : But if they did, what then Why then laftly, they gather to them felues out of this affurance matter of consolation against all these dangers, perfiz. as who should say, Let them roare when they will, we will not feare them, because the Lord is our hope, and strength, and belpe in troubles, ready to bee found. So Pfal. 27.1,2,3. it was Danids practice in his particular; the matter of the speech is this, The Lord a Danids light, and his faluation, and the strong whof his life: This he beleeves and is well affured of, and therefore hee feares nothing. And this hee in largeth, propounding to himselfe in the 3. 24x/6, a matter of greater feare What if a whole hoalt were pirched against him? what though war be raised against him? Yet he would not be affraid, hee would never be put to fuch a feare as to valetcle his affurance in God Alas, what is David alone to a whole hoaft of men? Nothing in himselfe, but in his confidence and afformed thanh

hath in God, they are nothing to him, they shall never be able to deftroy him . And if you marke the manner of his Speech, he deliuers it by way of insultation too. The Lord is my light, whom Should I feare? as fetting his adversaries at nought, and his heart triumphing in God against them all: And that no man should think this was a matter peculiar to David by prerogatine, he makes it the case of every true beleever, and cals vpon them for the same practice in the 14. verfe, Hope in the Lord, and be frong and he fall comfort thine beart, &r. As if hee should lay, It is not my case alone, but yours too; get you a sure faith in God, and sound asfurance as I have, and thereby you shall be comforted against all dangers, as Lam. Thirdly, behold this in the warrant that Gods children have for it; they have good warrant for it, even from God himselfe. 16:41. 10. Feare not then, for I am with thee, be not affraid, for I am thy God, I will frengthen thee, and belye thee, on. And in the 12. verfe, Altheir enemies hall bee nemething, and the member warre against them as a thing of nought. The drift of the Prophets speech, is this; The Lord would have his children to take heart to themfelues, and to bee fearelesse of dangers; What must thry doe then : Why, let them get found affurance in God, and in his power, helpe, and love, and then all sheir opposites shall bee as a thing of nought, they may scornethem, And so 1/2. 43.1,2. Thus faith the Lord that created thee (oh Jacob) and be that formed thet (ph Ifrael,) I have redeemed thee, and have nalled thee by thy name, thou art mine. When then paffel through the motors I millbee mith thee, and through the flouds, that they der not enerslaw thee; when show malkest through the first han shall west he burges come Is may be they shall Dener

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neuer fall into these dangers, but it is spoken by way. of Supposition; as if God should say, If shou shouldest fall into thefe or any other dangers, yet in the affurance that God faith vnto vs, thou ert mine, wee shall fafely and triumphantly paffe throughthe fire, and through the water, and through all dangers that ever can be imagined, and to, that we shall receive no dammage by them in regard of our spirituall estate and wee shall hauccomfort in them in regard of our outwardeftate: And fo Pfal, 91. from the firft to the laft verse : who so dwels in the secret of the most high, shall abide in the badom of the Almighan Ge. One would thinke at the first fight, that this were a repetition of one and the same thing; for, what is it to dwell in the fecret of the most high, but to abide in the shadow of the Almighty? It feemes to be the fame, but it is not fo: The former part of the verse she afterance that Gods children have in the love of God, they dwell or repose themselves in God; the latter part shewes their fafety and security that by this affurance they attaine: vnto, they abide in the badom of the Almighty, that is. they are fafe sheltered under the shadow of the Ale mighty. And these two the Prophet enlargeth in the rest of the Psalme: their affurance in the a verse, Iwill. (a) unto the Lord (Ob my bope and my fortreffe) be is my God, in him will I truft. Here is the topost of the chils dren of God; but what is their fafety titfollowes in the rest of the Psalme, safety against ordinary dengers, The noisome pestilence, the flying arrance Con; in the 3.5, and 6. verses. Against supposed dangers verse 7. A thoufand fall fall at the fide, and sennes benfand ut thy right hand, but it fall not come were thery Andagainst likely dangers in the verses following. And in

the 13. verfe, he Bretcheth out the lafety of Gods chil. dren cuentodafulcation, Thou balt malke open the Ly. on and the Afpe, the young Lyon and the Dragon (balt thon tread onder foote. Seeing then that this Doctrine agrees fo firly with the state, practice, and warrant of the faithfull, then it must needes bee an vindoubted eruth, that let vs. propound to our felues whatfoeuer dangers may befall vs, yet our holy and true affurance of Gods loue to ys in Christ Iesus, is able to comfort and support our hearts against them all, even to an ho-

The Reasons how it comes to passe that this true and holy affurance of the love of God in Christ Iesus.

ly insultation and triumphing over them.

doth so fortifie the hearts of Gods children against all dangers, I say the reasons thereof are many. First,

this holy affurance tels vs that God is on our fide, and then what, or who can be against vs ! It is our Apostles owne reason, Rom, 813 1 . If God be on our side, wheren bee against vs? that is, to doe vs harme. God dorfine

turne out his children fingle to the battell to fhift for themselves, but heegoes forth with vs himselfe, and helpes vs, and comforts vs, and strengthens vs, and in-

courageth vs, and teacheth vs, and maketh vs to fight, and fights himselfe for vs, and gers the victory for vs:

and this our faith affures vs of, and this comforts the hearts of Gods children, and makes them confident

against all dangers. In 2. Kings 6.15, 16, 17. when the Prophet Elifba his servant faw the great hoast that

compassed the City, hee was much terrified, and cries

out, Alas Master, bow shall wee doe? The Propher an fwers him, Feare not, they shat be with or are more than

they that bee wish them. This is like our cale, when Godschildren look about them and fer a whole hout

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of afflictions, dangers, perfecutions, and remprations compaffe them about on enery fide, they cryour in their weakenesse, Alas, what shall we doe! Our Faith: that answers; Feare not, there bee more with vschan there is against vs. Is not God more than all the world? God is with vs, and this affures and comforts. our hearts. How sweetely doth Danid cast himselfe vpon God in his greatest dangers ? Pfal. 23.4. Though I walke through the walley of the Shadow of death, I will feare none enill : why : for thou art with me, thy Red and thy Staffe they comfort mee. God is not onely with him, but he is with him to comfort him, and therefore hee will not feare.

Secondly, this holy affurance tels vs, that God Reafon, loues vs in Chrift, and what that hurt Chrifts darlings? Those whom God loues, are as tender to him as the Apple of his eye, Zach. 2.8. Now wee know that the Apple of a mans eye is most tender to him, he will see that that take no harme; and fo are they to God; and therefore what foeuer goeth to wrack, they shall have no harme: the bare perswasion of Gods love tows is comfort enough to establish vs in any trouble, but faith doth not onely perswade vs that God lones vs. but perswades is further, that because hee loues vs. therefore hee will keepe vs and fane vs And this fils our hearts with comfort and confidence in all dames gers; for can God love vs, and yer give vs over asac prey vato his and our enemies? No it is not possible

Thirdly, our holy affurance telsand warants vs Roujon. that our sinnes are forgiven vs, and therefore all shall be well with vs : If cuerany thing doe was milehiefe, it is our finnes will docies will the suite in the world intent chanot hart ve temperations figures have very him and in

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Separate vs from the love of God in Christ; yea, but our finnes Separate betweent we and our God, Ifay, 19.2. but the beleening heart hath affurance, that all his fins are freely and fully forgiven him by themercies of God in Iesus Christ, and so our faith concludes, that therefore they cannot separate vs, and so that nothing can separate vs from God. I say not, but that though our finnes be forgiven vs, yet still we are liable to dangers and troubles of all forts, to grieve vs, torment vs, and to take vs away; but this I fay, that no afficaion can hurt vs. as finne can hurt vs, that is to condemnation, they cannot put vs out of the fauour of God, they shall neuer bee able to separate vs from the state of grace here, nor glory hereafter : and this is fulneffe of comfort to the spirituall man, that can well rellish it; wee have no further priviledge (from the warrant of the word) by the charter of our freedome in Christ, but this, that our afflictions shall never hurt vs, in regard of our spirituallestate: they shall never impeach our spiritual safety, so long as our sinnes are forginen; for our finnes are the poylon and venome of our afflictions. When God shoots the Arrowes of his judgements against vs dipt in the venome of our sinnes, they are deadly Arrowes, they will poylon vs, to oureperlafting deftruction; But whenthey are dipt in the death and bloud of Ielus Christ, whereby our finner are forgiuen & taken away, then though his Arrows doe wound vs, it is a good wound, a comfortable wound, and such as hee will heate himselfe withhis owne hand; fo that they cannot hurt vs but comfort vs: And if we be taken away by fuch an Arrow, God three vs to himlelfe, and that is bent of all and two as a fourthly, our faith tels vs. That all they full three

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together for our good, Rom. 8.28. How shall I know this but by faith? A true beleeuer fees his enemies, prophane, wicked, and carnall men, bufie to doe him hurt. deuifing, and plotting how to worke some mischiefe against him; hee sits downe and smiles at the folly of the wicked, and faith, Alas poore men, little docthey thinke that they take all this paines to effect my greatest good, to do me good by this affliction : our dangers are so great, and our afflictions are so bitter, that we think it impossible that ever any good should come out of fo great euils: but our faith stands vp and layes the power of God, and the promise of God rogether, and faith, God is able to helpe me, for he hath power enough, and he is willing to helpe me, for so hee hath promised, and therefore he will in the end turne all my afflictions to my good; and so we rest secure what seuer comes.

Lastly, wee put on this spiritual armour by faith, Eph. Reason.s. 6.10. to the 17. We have all the parts of this spiritual all armour, and that makes him that is spiritually minded to be consecrated wholly to the service of God; and having on this armour, nothing can hurt vs.

The Viesare these; first, this shewes the reason why vie.1. the righteous are so bold and so considert in all their projects and courses, as Sulemon speakes; Pron. 28.1. The righteous is bold as a Lyon: The reason is in the Doctrine, his faith affares his beart that he belongs to God, and perswades him of Gods love; savour, protection, and salvation: And that is the reason that the Prophet, 152.28. To saith; Hee that believes makes not have, here that hath sound affarance of Gods love in Christ, makes not hathe is not disjuicted or difference red, not carried out of his Spirit, by any cuillior dangered, not carried out of his Spirit, by any cuillior dangered, not carried out of his Spirit, by any cuillior dangered.

ger what foeuer; but refts vpon the might and power of God, and neuer flyes out for the matter, but abides it with much boldnesse, and keepes himselse within his Spirits, and refts foundly and fweetely on Godfor his deliverance. It is admirable to confider, what wonderfull courage, constancy and comfort Gods children standout withall in great afflictions and distresses, and meerely upon this affurance; How boldly have they bearded those tyrants that have insulted ouer them? how have they runne to the fire, embraced the croffe, despised the shame, scorned all paine that bath bin afflicted on them, loft all, and meerely vpon the ftrength of this affurance? Heb. 11.35. the Apolle faith, that they would not accept delinerance, becamfether were fure to obtain a better refurrection: In Dan. 3.16,17. the three children were questioned before the Ring. he tels them if they would not fall down and worthin the Image that hee had fet up, they should be cast into the hot fiery furnace. What doe they answer ? They were poore captives, yet fee how they bearded the Tyrant : Oh King, wee are not carefull to answer thee in this matter; fee how they fleight him; our God is able to deliner us, and bee will deliner us, doethou what then canft. If not (marke how bold they are yet beit known to ther ob King, that wee will not worfhin the Gat, Or. What is the ground of their refolution and courage? It is this, That God whom they ferme, it able to deliner them, and becavil deliver them. And for Luther, when The was fent for by his enemies, was diffwaded notto go; yes, with hee, if there were formany Divels there as there are tyles upon their houses yet I would not feet them; grounding himself vpon the afterance of Gods probedidne Thereds no indexidua gradbie found, but CCT

in true beleeuers; there may be counterfeit and carnall courage in hypocrites; neither is thereany true courage in beleeuers, but as they are made partakers, in some measure of this holy assurance of the loue of Godto them in Christ: this will appeare when it comes to the triall, for then the boisterous hypocrite will faile, when the feeble true beleeuer will stand fast.

And secondly, this shewes the Reason why the Vfe.2. wicked are so fearefull, that they flye when none parfue's them. Prou. 28.1. and that they call for the mountaines to fall vpon them, to hide them from the prefence of God, Ren. 6.16,17. Why the Reason is, because their hearts are destitute of this holy assurance, and therefore they wanting this comfortable persivasion and affurance of the love of God to warme their hearts, therefore they are focold at the heart, and therefore they are ready to runne into rockes and holes to hide themselves: Some wicked men before trouble comes. fer a good face on it, and thinke highly of themselues, and fay they have as good a faith in God as any of themall; but when it comes, and that they fee they cannot put it off by sports and starting holes, as they did before, then their hearts faile them, and then they grow to fearfull and desperate outrages. Oh Beloued, a man that truely feares God, needes feare nothing else; Eucry true beleeuer hath this true feare of God, and that makes him fearcleffe of any thing elfe an vnbeleever hath none of this feare of God, and therefore he hath iust cause to seare all things else : And it is the inft judgement of God, to give them overtothefebale and flauith feares of all things elfe, because they are gard not the true feare of God. It is true that the ftrongest beleeuer hath his fears, bur they are mountail.

and are subdued by the Spirit of God; and the power of faith in him; But the wicked are never endued with the Spirit of God to worke faith in their hearts, and therefore they are flaues to the most flauish feares.

The third Vieteacheth vs. what wrong men doeto

themselves, in that they doe not labour for this holy affurance: They deprive themselves of the greatest comfort that they can possibly have in life or in death. This therefore is for reproofe of many Professors. that will pretend to have faith, but they care not for this affurance of faith, if God give it, well and good if not, they will not labour for it; they thinke they have faith enough to faue their owne foules. There wby mentabour are divers causes of this sinne, that men will not labour for this afforance of faith; First, some account it altogether needeleffe, and therefore they looke not after it Will not ordinary affurance, fay they, feruethe turn? Is it needeleffe ? This is ftrange : Can any man be too fure of his owne faluation? Can we be more fure than needes of eternall life ? It cannot bee. Vfually fuch persons as these, either living or dying finde the want of it, and rue it, to their great discomfort. I have seene the wofull experience of that which I speake, and I have observed the rightcous judgement of God vpon them: Time will come, when wee shall have more neede of irthan we are aware.

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Secondly, others pretend modelly, they fay they dare not bee to bold as to determine refolutely vpon their faluation: It is Gods secret, and they may not featch into it. I answer: It is a secret indeede, but yet fuch a fecret, as God reneales ordinarily to the hum ble, and to his familiars : God will fay to bis foule, Tan thy faluation and therefore this is a fimple, and a finfull modesty, not to bee so bold as to seeke and accept that that God offers vs and bids vs seeke, and take, and which if wee seeke, wee are sure to finde; and therefore this is a cursed modesty, to say, What, shall I be so bold as to search into this? This is somewhat like the unprofitable servant, that hid his talent, and said he was affraid to vie it, Matth. 25.24, 25. But see what followes; this wicked and sloathfull servant must be east into viter darkenesse, where shall bee meeping and gnashing of teeth, verse 26. to 30.

Thirdly, others are lazie, and lumpish, and sluggish, and love their owne case, and therefore they will not quicken themselves to get this assurance: What, dost thou love thine owne outward case, more than the greatest inward comfort of thy soule: A grievous sin that a mans owne case should keepe him from heaven; Heaven was never made for any such sluggards to bee received into it; And therfore if thou does not quicken up thy self, & do thy best endeauour to look, & to labour for this assurance, thou shalt bee cast into Hell: We see (as before) what became of that sloathfull fervant that would not imploy his Talent, Matth. 25.26.

30. Cast yee that controstable servant into other darkenesses.

Fourthly, the speciend that they have no time, at least not time, and ghto get it; It is a long time in getting, say there and you will not deny, but that ordinarily, it is go ton by long practice; God somtimes gives it extraordinately at an instant, but ordinately it is a long time in actting, and wee have no time to labour for it. I would aske them, that thus presend warm of time, why God did give them all their owner. Did here not do not purpose, that they all their owner.

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Secondly, others pretend modesty, they say they dare not bee so bold as to determine resolutely upon their saluation: It is Gods secret, and they may not search into it. I answer: It is a secret indeede, but yet such a secret, as God reueales ordinarily to the humble, and to his tamiliars: Ged will say to his soule, I am they saluation: and therefore this is a simple, and a sin-

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full modesty, not to bee so bold as to seeke and accept that that God offers vs and bids vs seeke, and take, and which if wee seeke, wee are sure to finde; and therefore this is a cursed modesty, to say, What, shall I be so bold as to search into this? This is somewhat like the vnprositable servant, that hid his talent, and said he was affraid to vse it, Matth. 25.24.25. But see what followes; this wicked and sloathfull servant must be cast into viter darkenesse, where shall bee weeping and gnash-

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Fourthly, offers pretend that they have no time, at least not time enough to get it; It is a long time in getting, say they, and you will not deny, but that ordinarily, it is gotten by long practice; God somtimes gives it extraordinarily at an instant, but ordinarily it is a long time in getting, and wee have no time to labour for it. I would aske them, that thus pretend want of time, why God did give them all their time? Did hee not do it or purpose, that thou mights learne to know

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him, and to believe in him, and to obey him, and to get assurance of his love and favour in Christ; and hast thou time for all things else, and not for this? Hast thou time to eate, and to drinke, and to doe other worldly businesses, yea, to learne Religion too, so far as thou dost affect it; and yet hast thou no time to acquaint thy selse with the promises of God, that thou mailinget this assurance? This thou dost not affect nor desire, and therefore thou hast no time to get it; if thou hadst a desire to get it, and if thou didst know the comfort of it, thou wouldst serve thy selse vpon all times and seasons, both Sabbath day and weeke daies, and you all exercises, not onely spirituall, but even every businesse this assurance of salvation.

Fifthly, others say, it is impossible, or at least verice difficult to be gotten, they will not trouble themselves about it. I answer, it is not impossible to be had; tob, and David, and Paul, and others had it: It it be impossible with men, yet it is not impossible with God; and it is the worke of God, and not of man. I grant it is hard and difficult to be got, but so are all spirituall and heavenly things; never thinke to come to heaven but through many difficulties. Oh poore soule tiff thou didst know the admirable constort and sweetces that this assurance will bring vitto thy soule both here and for ever, thou would est endure and passe by

all difficulties to attaine it.

Sixthly, others they cherish and fauour in themselves some knowne sinne; and if they doe, let them talecthis for a rule, they shall never get this assurance to the least knowned sinne cherished and fauoured in a man, and assurance of faluations can never stand toget

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ther, no more then fire and water, and therefore either leaue thy finne, or else thou must leaue the assurance of thy saluation. This many have proved true by experience, and therefore they, like the Gadarens, had rather leaue Christ, then lose their Swine; so these had rather desperately lose the assurance of their saluation, then leaue their filthy sinnes; and so they preferre their swinish sinne before the sweetest comfort of the soule: A

fearfull practice.

Seventhly, others compare their faith with the faith of the ordinary fort of professors: They fay, they fee not fuch ftrong affurance in them, and therefore they lift notto be fingular; they will flay in that they have: But first tell me, how doest thou know that others have not fuch a strong affurance: they may have it for ought thou knowest, & therfore to thee this is a falle ground. But secondly, say they have it not, say that the world be destitute of it; this is no excuse to thee, seeing God will have thee to have it; thou must not live by mens examples, but by Gods lawes. Thirdly, if thou wilt needes follow the example of men in this, follow the example not of the worst, but of the best, as Abraham, Iob, David, Paul, &c. follow these, forthese hath God of purpose propounded, and ser downe in Scripture as patternes forws to imitate, euch in this grace of affai rance. And knows that feeing all the ancient Bathers hadir, and it was their greatest grace, therefore it shame for vs that have it not in some measure; All these and fuch like, are but guls and delutions of Sathan, to deprinemen of their greatest comfor in life and death, and of the ftrongest proppe of the kingdome of grace. Lervs therefore examine our folies; and fee whether every one of vs bee nor guilty of albor forme of thefe

and if we be, no maruell then if we have so little assu-

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Laftly, seeing this affurance is of such excellent vie. then let vs labour to fee that the affurance we have be true & found. And to presse vs hereunto, consider these things: First, that thy assurance must be are a great burthen; it must beare all thy afflictions in life and in death, therefore see it be true and found. If the principals of a house be not sound timber, the house must fall. Thou art fure to be fifted and tryed to the vttermost, either living or dying, therefore see that thy affurance, that must beare these tryals, be found and good. A man that hath good euidences for his Land, dare bide tryall of his Title against all enemies; butif they be counterfeit, he dare not bide the tryall. And for if our affurance be found and good, wee dare bide the triall of all afflictions; if not, wee will never stand to the triall.

Secondly, consider Sathans policy; when he cannot draw vs away from seeking sound assurance, then hee will put a tricke vpon vs, and he will labour to make vs beleeue we haue it, when indeede wee haue it not: And therefore let vs see that it be true and sound, and let vs take breede wee mistake not the Diuels assurance for Gods; a shamefull mistake. Yea, but how shall I know that my assurance is sound and true, or no? I answer, thou shalt discerne it clearly by these foure observations: First, by the cause of our assurance: Secondly, by the Rise of it: Thirdly, by the nature of its and fourthly, by the fruit of it.

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wrought in thee; Was it wrought by the Word and by the Spirit: Hath God made thee well acquainted

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with his promises reuealed in his word, that hee will neuer faile thee, nor for sake thee? Doest thou finde the the Spirit of God to incline thine heart to remember them, and to beleeue them, to rest vponthem, and to apply them to thine owne heart as the vadoubted truth of God; and that heaven and earth shall faile, but not one tittle of them shall faile. Doest thou finde that thou hast thy part in them, and that they doe belong to thee being in Chrift, as well as to any other beleguer? If it be so with thee, then thy assurance is sound and good, else it is not found, except it arise from this cause; for Gods word is the word of truth, his spirit is the spirit of truth, and they teach and worke no lye, but looke whatfocuer grace they teach and worke, the fame is a true grace without exception: therefore if thy affurance rife from these, it is found and good, Pfal. 119.49. Remember thy promise made to thy fernants wherein thou hast cansed mee to trust. When the Lord acquaints vs with his word and promifes, and caufeth vs by his spirit to put our trust in them, this is a found and true affurance that shall stand in remembrance before God for euer: The contrary, counterfeit affurance and vain presumption, is fetcht and doth arise from other causes, as maintenance, welfare in outward things, selfe-loue, Sathans flattery, soothings vp of men, and such like; but this is presumption, neuer comes from the word and spirit. An hypocret may fay he doth apply the promises of God to him selfe, and that his assurance ariseth from thence, and may have some places of Scripture running in his head fometimes, tending to that effect; yet indeed hemifvnderstands the word, and mis-applies the promises. and they are not seconded by Gods spirit in their hearts.

hearts, causing them to put their trust in the promises. Secondly, looke into the Rife of our affurance; and what is that? It is when our affurance is gotten and doth arife vpon and after heartie and vnfained repen. tance for finne, and wpon hearty prayer to God: Oh. when a poore finnefull foule findes that he is ouerla. den with fin, and hath the sense of the burthen thereof in his heart, and goes to God, and humbles himfelfe for it throughly before the Lord, with fighes and groanes vnspeakeable, and hath bedewed himselfe with the teares of a troubled head, and a broken heart, and hath pleaded effectually the pardon of all his fins in the death of Christ, and the grace of reformation by his spirit, then is that soule in a fit case to receive this affurance. And viually in this case, God stirres vp the heart to begge this affurance, and in this case vinally God gives it. Pfal.51.1,2,3,8,12. Dante pleades hard for the forgivenesse of his sinnes, for infification, and sanctification; and hee addes this petition more, Restore to mee the toy of thy faluation, flablish me with thy free spirit; and vpon this petition, God gave Ithim. Counterfeit assurance, and vaine presumption hath no fuch rife; but it arifeth from a benummed confeience, and from a dead spirit. I never doubted (fay fome) but have good affurance of Gods loue in Christ, and all shall goe well with me. True, because thou halt a dead conscience, and are past feeling, and art not sensible of thy danger, as a dead man feeles no hurt, because he is dead, and so it is with thy dead and benummed conscience.

Thirdly, we may know whether our affurance bee found and good, from the nature of it: True affurance is humble and lowly, and stands, not upon its owner frength,

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strength, but it stands upon the strength, power, and goodnesse of God; They came about mee like Bees (saith the Prophet) Pfal. 118.11,12. but in the Name of the Lord I shall destroy them: Danid never makes mention of his owne trength, but of Gods. Goliah was consident in himselfe, but hee had a shamefull fall; Danid was consident in God, and had a glorious victory. Let us therefore humble our selves in the consideration of our owne weakenesse, and let us test upon the strength of God in Christ, and that is true assured.

Lastly, let vs looke vpon the fruit of our assurance: Is it ioyned with a godly life? The fame spirit that is the spirit of adoption, to assure vs of our saluation, is also the spirit of sanctification, to renew vs, and to make vs live a godly life; and none can have this affurance, but he that leads a godly life. 1.10h. 3,3. He that bath this hope in him purgeth himselfe. If therefore thou fayest thou hast this assurance, and art not purged from thy finnes, thou art a lyar: When wee finne, especially against conscience, our assurance much decayes, as fire when water is cast vpon it : But if thou beest purged from thy finne, it will make thee more fure. 2. Pet. 1.9, 10. He that bath not thefethings, &c. bath forgetten that bee was purged from bis old sinnes; but bee that dothe these things, he that endeauours to leade a godly life, and to stand it out to death, be shall never fall.

The ninth SERMON, vpon Rom. 8 the two last verses.

For I am persmaded, (or I am sure) that neither death, nor life, nor Angels, nor Principalities, &c.

TEe haue proceeded in handling this Scripture, as the Lord hath bin pleafed to give strength, so farre, as that now we are come to speake of those particular dangers which the Apostle propounds to himselfe, and to all the faithfull; and the particular comforts which they haue to sustaine themselves in them. We have spoken before in the generall of both: now wee are to proceede to the particulars; for so the Apostle makes mention of some principall and particular dangers here, as Death, Life, Angels, o. wherein wee must not thinke that our Apostle speakes rashly, or at aduenture; but voon mature deliberation, and of fet purpose he makes speciall choice of these particulars here mentioned, as being the most materiall things whereby any danger may accrue to Gods children, and fecures himfolleand them of fafety and preservation against all these dangers. Our Apostle understood himselfe well, for he spake as he was moned by the spirit; and the spirit neuer speaks idlely; he spake it in the height of his faith, and therfore in the height of his fpirit, and therefore he spake most seriously, and aduisedly, and not rashly; and hee spake it in the depth of his afficions, verse 36. and the words of the afflicted are not winde, as 106 speakes, that is, a bare and empty found, but viually they are full of matter and fubstance and furely that which the Apostle here mentions is so full of matter and substance, that I could neuer finde by my poore reading, meditation, and prayers, any full content touching the full sense and reach of the Apostle. But a man may passe in a shallow boat ouer a deepe riuer, and so farre as our lyne and plummet will reach, we will endeauour (God willing) to sound the

depth of these mysteries.

Neither death, nor life, nor Angels, &c. Shall separate ws. First, of the first two particulars, death, and life. By life, and by death, we are to understand not onely the things themselves, life, and death, but all occurrences and passages: our whole estate in life, and death. We are then to take it thus, as if the Apostle had said, same sure, that never anything that doth befall Gods Children, either in life or in death, shall bee able to separate them from the love of God which is in Christ Iesus our Lord. The Doctrine is this.

All true Beleeuers are in good fafety, under Gods Detrine affured protection, against all dangers in life and death. That the Doctrine may beettle better vaders flood, and beleeved, take thefe two points for explisi cation. First, consider the dangers that are offered vn- Explication. to vs in life and death : Secondly, let vs confider how farre all true beleuers are in fafetie again them. And Two dangers first we will beginne with the dangers of tife. Life in of life. dangers vs too wayes, eyther on the vight hand, when wee are too much in loue within a op on the left hand when we are too much out of loue with it On the right hand, life is in it selfe very sweeteand much defired and delighted in , but especially when it is second ded with outward comforts, as health, friends, cafe, goods, honours, &c. then it is much more fweete and defired. Year bur Gods children must know that they delperate X 3

must deny themselues, and forsake their owne wils, they must bee crucified to the whole world, and the world must be crucified to them : yea, and happely they must bee called out to lose their lives for Christ. and for his Gospell. Now here is the danger, whe. ther they will lose their sweete lines, or their sweete foules; Many of Gods dearechildren haue been put to great plunges in this kinde. Peter himselfe, though he loued his Master dearely, and profest that he would neuer forfake him, but refolued to dye with him; yet when it came to the triall, for the brunt of the proofe, that eyther he must forsake his master, or his life; Peter had rather forsake his best Master, than his sweete life. When fuch tall Cedars shrinke in such a storme, alas poore foules, what shall become of vs the low thrubbes? Againe, life indangers on the left hand by crosses, whereby we are too much out of love with it: After a time of welfare comes losses, wants, discontentments, fickneffes, paines, infirmities, temptations, persecutions, terrors of conscience, they come. What are wee to doe in this case ! Here are great dangers towards vs; our hearts droope, our spirits are dying, we are a burthen to our felues, we are weary of our lives, here is our danger : Now, whether are wee content patiently to endure this dying life, or desperately to defire an votimely death? This was a danger of lond, chap. 4.3. It is better for me (faith he) to dye than to line A fearetull speech of a Prophet of the Lord: And soit Was a danger of leb, chap.7.15. My fonle choofethrather to bee Brangled, and to dye : Yea, many of Gods deare children have beene fo hardly put to it in this kinde, that they have beene tempted to make away themselves, and to pur an end to a wearisome life by delperate desperate death; I say, they have beene tempted to it, but through Gods mercifull protection they have been kept from it: Heere are the dangers of life.

Secondly, Death endangers vs another way : The How death in very name of death is terrible to vs; and sometime the dangersman. time of our death doth difmay vs, and sometime the manner of our death troubles vs; but the matter of death that scarres vs most of all, when we thinke with our selves, that now we must die, and gine vothe ghost, and leave all the world, and for take this prefent light that shines about vs ; when the body and foule must part, that have been all this while louing friends together, the body to returne to the duft as it was, and the foule to God that gaueit; when wee thinke with our felues of the bitternesse, and sowernesse, and pangs of death, and of our particular judgement in death, and the generalliudgement that shall come aftendeath, and begin to feele these things come vpon vs, here is our danger. Many of the children of God have beene ready vpon the confideration hereof; to let goe their hold in God, and to fay that God doth not love them, because hee deales so rigorously and extreamely with them herein. Adde hereunto, that wee may faue our lives, and escape all these feares for the time, if we will our selues, as in the case of persecution, if we will forfake our Religion and deny our faith, we may faue our liues; then the sweetnesse of life alluring vs on the one fide, and the fear and terrour of death affrighting your the other fide, makes this a great danger. Oh wont danger is youn vs now in this case, of our verer from from the love of Godin Christ Iesus: This was one of Sathans chiefe balts that he shot at leh lob 24. Skin for skin, and all shot snor a man bash will ke gine for be life. Hicky Thele

These are the dangers of life and death, great dangers, horrible dangers; well, yet who so euer is the childe of God, is in safety under Gods protection against all these.

Therefore the second point is to know, how farre the children of God are in fafety against all these dangers? They are not exempted from any of these dan, gers in respect of the matter of them, for so all things fall out alike to all, to the just and to the wicked Eccles.9.2. There are some dangers of life, and some of death, and they fall alike to good and bad : yea, but the faithfull are in fafety from the cuill of all these dangers, Tob. 5. 19. He will deliner theein fixetroubles, and the enil of the senenth shall not touch thee; Troubles shall be voon them, but the enill of the troubles shall not touch them. Pfalme 23.4. Though I (bould walke in the valley of the fradom of death, I will feare no enill: Dimid might walke in the valley of the shadow of death, as well as others, but God is with him, therefore he shall not feare the cuill of the shadow of death; And this is as much as our Saujour prayed for, and obtained forvs, 10h.17.15. I pray not that thou shouldes take them out of the world, but that thou shouldest keep then from evill; and therefore this is as much as wee mult or can looke for. But what are these euils that we are subject to in these dangers of life and death! answer; there are foure specialleuils in the dangers of life and death, which all Gods children are freed from and which all the wicked fall into: The first is lose of graces; the second is the hardning of the heart by fin; the third is the furtherance of eternal dammation; the fourth is the renenging hand of God. First, stoffed graces; the feeming graces of the wicked may be and viually

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Foure enils Bods people are freed from in affliction.

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vsually are lost in their troubles and dangers, their seeming faith, their seeming repentance, and their seeming obedience, Luke 8:13. In time of temptation they fall away, their faith is lost; but Gods children can neuer lose their graces by their afflictions. They may decay in some graces, and the brightnesse of them may be dimmed, and their edge blunted by the extremitie of their afflictions, but they can neuer veterly be deprived of them: Nay, so farre off are Gods children from losing their graces by their afflictions, that they are gainers in grace by them; by their afflictions their sinnes and corruptions are purged, and they come forth like the gold, as sob speakes, sob 23.10. He tryeth me, but I shall come forth like the gold.

The second cuili is the hardning of the heart in sinne, the wicked are hardned by their afflictions in sinne: ler Pharaob bee in danger of Gods judgements, and he will harden his heart in his sinnes; but let to stab bee in danger of Gods judgements, and his heart will melt at them, and he will humble himselfe before the Lord: and so lob 23.16. For God hath softened mine beart, and the Almighty hath troubled mee. lobs troubles softened lobs heart; and made him to feare the Lord.

Thirdly, the furtherance of eternall damnation, that is another entil in these dangers: to the wickeds the tryals which they endure here are the beginnings of hell; All those fearefull passages that befell cain in his life, and sudas in his death, were the beginnings of their passage into hell and condemnation; but it is contrary with Gods children in their assistances for all their assistances are presentations of condemnation, a. Gor. 11.32. When we are indeed, we are chastered of the

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Lord, because wee should not bee condemned with the world: Yea, they are furtherances vnto heaven, 2. Cor. 4.17. Our light offlictions which are but for a moment. cause unto us a farre more excellent and eternal weight of glory. Looke how it was with the Ifraelites and the Egyptians in the red Sea, so it is with the wicked and the godly in their dangers of life and death; they were both in the Sea together, but the Ifraelites they paffe fafe through it, and the Sea was as a wall to them on the right hand, and on the left, and a high way to helpe them forward in their passage from Egypt towards Canaan; butthe Egyptians were overwhelmed of it, and it became their grave, and they funke to hell in it: So the Sea of all the troubles both of life and death, are matters of veter desolation to the wicked. to further their damnation; but all that befall Gods children in this passage of life and death, are helpes and furtherances to the heavenly Canaan; matters that further their faluation. escindeneer of Goustad

The fourth and last enill in these dangers, is the renenging wrath of God; and this is the euill of all euils, and the true cause of all the former: when God afhis the wicked, he doth it to bee revenged of them for their sinnes, as a wrathfull Iudge; but when hee afflicts his children, if inbe in anger, it is a fatherly anger, and indeede it is rather a fatherly love, and a figne of his favour, Heb. 12,6, Whom the Lord loweth, he chaftemeth, dec. ler. 10.24.0b Lordamrect me, but in thy indgement, not in thine anger : God corrects his children, but he doth it not in anger and fury; no that is for the wicked. Lay all thefe together, First, the children of Godinall their troubles loofe no grace; no, they are gainers by them & secondly, they doe not harden their hearts Links

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hearts in finne, no, their hearts are mollified by them: thirdly, their afflictions are not furtherances to hell, but they further them to heaven : laftly, they come not as the reuenging hand of God in fury vpon them, but in loue, as a father corrects his childe; and they fee and fay, Ob how fafe are all Gods children in all their dangers both of life and death ! So that wee fee the do-Crine is cleare, That all true beleevers are in good fafety vnder Gods affured protection, against all dan-

gers of life and death.

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For proofe of this point ; first, consider life & death profes together, and then confider them afunder, and wee shall finde this to be true : consider them together, as Rom. 14.8. Whether we line, wee line unto the Lord, or whether we dye, wee dye unto the Lord : whether we line therefore or dye, wee are the Lords : The perfons there spoken of are true beleeuers, wee, and there are two things affirmed of them: First, theirducty to God: fecondly, Gods protection over them: their duery to God in the former part of the verse, in life and death; Whether wee line, that is for the time of our life, wee line vnto God; that is, wee confecrate our bodies and soules, our lives and all our endeauours to Gods service, and to his glory : or whether we dre, that is for our state in death , wee die unto the Lord, that is, we confecrate and offer vp our foules and bodies a holy Sacrifice to God: Then fecondly, Gods protection ouer them, in the end of the verte, whether weeline or dye, we are the Lords : whether we line, that is for our estate in life; wee are the Lords, that is, the Lord protects vs, keepes vs, and preferues vs in all dangers; or whether wedge, that is for our state in death, the Lord comforts vs, faucs vs, and deliuers vs out of all dangers

gers and cuits, that by death are threatned vote vs. See thou be a true beleever, and labourto line and dye in obedience to God; and then furely whether thou liuest or dyest, thou are the Lords, he will protect, preferue and faue thee in all dangers of life and death; which is as much to fay, That all true beleeuers are in good fafety, &c. as in the Doctrine. In P/al. 73.23,24. the Prophet makes it his owne particular, speaking to the Lord in the sweete meditation of his soule ! I was alway with thee, thou haft helden mee by my right hand, thou wife guide meby thy Counsell, and afterward receive me to glory, I mus alwayes with thre, faith the Prophet, then hee was ever in true fafery ; Thou baft bolden mee by my right hand, therefore alwayes prote-Ged by God in all dangers; here is entire fafety : year but that is for the time paft; but what shall bee for the time to come ? All fafety too, fot his whole life ; Thou wilt guide mee with thy Counfell, thy counfell shall free mee from all dangers, and preferue me in dangers, and carry me fafely through all my dangers : that is for the flate of my life; but what shall become of vs at death? All safety too; even to death, and in death, and after death; yea, more than fafety, even fafety in glory, And afterward receive mee togtery, Phil. 1,20. I am confident (faith the Apostle) that the Lord lefus Chris (ball be magnified in my body whether it bee by life or by death: Paul applies it to his particular, he is confident of his fafety, what focuer comes, that Christ shall bee magnified in his body, &c. And how shall Christ be magnified in his body in life and dearh? why in life, by his manifold deliverances from the manifold dangers of life; and in death; by his fall deline rance from all suils and dangers of life and death. Consider gers

Confider life and death afunder, first in life, Gods children are in full safety vnder Gods protection all their life, Pfal. 66.9. Our feete are subiect to many flippings and flidings, whileft wee walke here in this world, euen'all our life time : yea, butfaith the Prophet, God holdeth our foules in life, and suffereth not our feete to flip: that is, God holds vs fo, as that wee shall not fall away from his loue in Christ. Secondly, in death they are in fafety too, under Gods protection; Pfal. 116.15. Precious in the fight of Lord is the death of his Saints. A poorechilde of God lies vpon his death bed, and bemoanes himselfe, his friends also gridue for him; in the fight of the world, he is in agricuous and miserable state; yea, but in the fight and estimation of God, his death is very precious and deare; the Lord loues him, the Lord comforts him ; and at his death, the Lord receives his foule as a precious Iewell into his own bosome: his death is precious to the Lord, it feparates the vile from the holy; death feparates him from his foulefinnes, and from his filthie corruptions, and from his wncleane fleft, and from the wicked world, a precious separation, but it never separates him from the love of God in Christ lefus our Lord; no; it is so tarre from that, as God esteemes his children more precious in their death; than in their

The reasons why all Gods children are in such safe Reasons, ty voder Gods protection, are especially these: sirst, because God is the Lord of life and death, Dent. 32.39 I kill and give life; and God is not one by the Lord of life and death it selfd, but of the state of the & death; be gives life; and he disposeth of vs, and of continuous estate in life; and he in sirst death; and disposeth our

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fare in death, wee live of the Lord, and in the Lord. and to the Lord; and we dye of the Lord, and in the Lord, and to the Lord. I say, he is the Lord of life and death, and they are his feruants, and they can doe nothing but what God will have them to doe; and therefore except God himselfe will hurt vs, these can neuer hurt vs, nor put vs out of his fafety; yea further, feeing the Lord himselfe loues vs, and protects vs, life and death, being his feruants, shall be applyed and disposed of for the service of our safety and protection. God is not gouerned by our state and condition either in life or death, but our flate both in life and death is altogether ouer-ruled by God, and framed according to his owne will; fo that his will being to do vs good, life and death therefore, and our whole state in them must be answerable thereunto.

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Secondly, the Ministry of Gods Angels, that is another reason of it; for both in life and in death we are under the custody of the Angels, and that by Gods appointment, as he being the Prince of Angels. God gines his Aigels charge over vs, to keepe vs in fafery both in life and death, and that is the true reason of our fafety, Pfal. 91.10,11. The Angelskeepe vs, and that vniuerfally in allour wayes; they keep ys, and that very charily and tenderly; they beare ws in their bands, and they keepe vs very fafely and furely, fo that med dash not our foote against a stone. Now the protection of the Angels is Gods owne protection, because it is by his appointment; and therefore ascribe it notto the Creature, it is due to the Creatour, bleffe God for The Angels doe many good offices for vs, they waite on vs, they destroy our enemies, they comfort vs in our distresses and troubles; but aboue all, they guard guard our persons in the time of our life, Pfalme 34.7. The Angell of the Lord pitcheth his Tents round about them that feare him, and delivereth them: And they guard our soules at the time of our death, and carry them into Abrahams bosome, as they did the soule of Lazarus, Luke 16.22. Here is the safety of Gods children, under Gods protection both in life and death.

Thirdly, Life and Death are ours, our friends, and Reason, on our fide, and at our service, i. Cor. 3.21. All things are yours; Life is ours, and therefore all the passages of life are for vs, and not against vs. Death is ours, and therefore all the passages of death are for vs, not against vs. Gods children have a speciall till the to life and death, to claime them for their owne; they have warrant from God to take all the benefit they can afford them, and a priviledge too, to free and secure them from all their hunts v God hath imposed an incuitable law vpon life and death, that they shall be attendant vpon his children to doe them all the good they can, but no evill; and God hathgis wen power and an heart to his children, to serve them selves vpon life and death for their owne safety.

Fourthly, Death and Life are sanctified and sweets. Reason the death of less Christ, and that is the reason that we are in safery against the cuill of all our afflictions, and this reason the Apostle gives of it for his owne particular, Philip. 1. 20, 21. Christ stable magnified in my body, whether it be by life or by death: Why for Christ is to mee both in life and death advantage. And so likewise it is the Apostles reason for all the faithfull in generall, Rom. 14.9. Why, wee are the Lords, whether we live or die stor Christ (saith he) therefore dyed, and rose agains, and nearwed, that here his before the Lords and rose agains, and nearwed, that here his before the Lords and rose agains, and nearwed, that here

he might be a protecting and a fauing Lord to vs both in the state of life and death. A Snake or a Serpent is in danger to poison vs, and sting vs, if we handle them as they are, but if wee get out their poison and sting from them, then we may handle them safely, and they can doe vs no harme. In this corrupt state, life is as a Snake, and death is as a Serpent, stull of poyson in themselves, and we are in danger to be stung and poysoned by them: but Christ lesus by his life and by his death hath taken away the poyson of our life, and the sting of death, that is sinne, and so we are now in safety against all the dangers both of life and death, there is no hurt in them. The vses are these:

The first Vie is for matter of comfort to Gods children. It is matter of found comfort to all true beleeners, that they line in fatery, and they dye in fafery: They live under Gods protection, and they dye under Gods protection, they live a happy life, and they dye a happy death: Bleffed are the people that are in such a case; yea, Bleffed are the people whose God is the Lord. Moses was rauished with the meditation of the happy estate of Gods children in their life, and in their death, Deut. 33.27.29. The eternall God is thy refuge, and under his armes thou art for ever. Bleffed art thou, O Ifrael, who is like unto thee, O people saued by the Lord? &c. Here is a happy flate indeede; feares affault vs, God comforts vs; afflictions trouble vs, God preserues vs; our enemies thrust sore at vs that wee should fall, but God is our helper; our finnes endanger vs, God deliuers vs; the Dinell tempts vs, God vpholds vs; death strikes at vs, but God he shields and saues vs; our hearts, and strength, and our lifethey faile vs. yea, but God is our portion for euer, he will neuer faile vs, neither in life, nor in death. Shall the Creatures hurt vs : No, they

hall not, for Ged hath made a covenant with them for vs, Hofea 2.18. Would the wicked fwallow and devoure vs: They shall not : God will not give vs as a prey to their teeth, co. Pfal. 124,6,7. Is the whole world in an vproare round about vs ? Yet weare in fafery, Pfelme 1.7.8. Is the whole frame of nature out of order (as it lackes but little of it at this day) yea, but hee that cals upon the name of the Lord shall be samed, lock 2.31.32. A necessary consideration and meditation, as arall times, fo in these troublesome, cruell, desperate and bloody times, when wars, and rumours of wars are founding in every mans care, and Gods enemies make hauocke of Gods Church, and the Angell of the Lord is abroad in the world executing Gods fuft judgments in many places, and when there is a generall combustion in most parts of Christendome: ver here is all our flay, The Lord will farely helpe his people and Cauchir inheritance. V pon all his glory shall bee a defence : Yearbut are not many of Gods deare children arthis day greatly perfecuted in many places: are they not murdered confumed and devouted ! It is true, les the wicked take away their lines, yet they shall never take way their foules; no, God is ready when their liues are taken away by their enemies, to receive their foules, and to place them in eternall glory.

The second Vse is to stirre vs vp to much thankful-Vse.2. nesse to God, that he being so holy, and mighty, and glorious a God, should so respect, and take such care for such poore sinnefull wretches as we are, as that hee should continually watch ouer vs. sot foreuill, but for our good, both in life and death, whereas we have descrued eathly this hands. The best Master thanks can but protect his sequent, and looke to him but while he

lines, at his death he gives him ouer, and can doe him no good; but our good God, our headenly Maker, keeps and protects vs his finful fervants, and dooth vs good both in life and in death, and after death. This is a bleffed Mafter, and bleffed are those fervants that ferue such a Mafter. Pfal. 48. the last vetse, This God is our God for ever and ever, he shall bee our guide vote the death.

Thirdly, this should strengthen our faith against all terrours in life and death against all terrours in death; against all terrours of life, because the Lord is the Brength of our life, of whom shen fall we be affraidt Pful. 27.1. & Pfal.42.8. God is faid to be the Both of der life, this is a fweete comfort, and flould much frengthed our faith against all cerrouts in our life; because God is the God of our tife, and what can spoile that which God proferies : Soir frond frongetien out faithaguintail terrors of death, Though he hittmeyer will y stuff in him, faith loby cap. 13:1431 to And the Apolto, o. Conguit we know, that if the eur ship bunfe of the our Tubennucle bee defle oved, wee know a building gintaces of God; that isp an house not made with hunds, bor evernall in the beat nens, If God take away our life, wee have an evernally flatein heaven.

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Fourthly, this teacheth vs parience in all our sufferings, because we are in safety against them all, under Gods protection. It is out Sautouts owne argument, Luke 2 1/18, 19. There shall not one bains of your brads perish: by your patience possessed the while we are in safetie, but we are in safety in all our sufferings, not one by in life, but in death root, and therefore we must be patient in all our sufferings, both in life and death.

The

The laft victeacheth xs. 10 apply our sches to God vie. 5. vaderstandingly and feelingly in life and death, that How wer fo we may be partakers of the comforts of them both: apply our And herein confifts the right art of a true Chriftian, derfandin and till wee are well skild in the knowledge and pra- bothin life dice of this art, were are but pidlers in our protession. But you will fay, how may we artaine this skill to ap. ply our felues voto God vaderstandingly in life and in death ! I answer, fust, we must stay our selves your the promise of God, let vs fixe our eye stedfast ly vpon the promise of God, that is it we multipuild vpon. God hath promised that hee will never faile vs. nor forfakeys: thathe will lay no more you us than hee willgine vs frength to beare, that he will be our field and fortreffe, defence, affurance and faluation : that we shall be safe under his wings, &c. Rest upon these promises of God, and bee surethey shall never taile, Though beauen and earsh faile, yet not one jot or tittle of Gods word and pramisas shall faile, they shall sand fast for ever and ever. We have a conditionall promise for freedome from temporall dangers (so farre as shall be good for vs) we shall injoy temporall fafery; but we have an absolute promise for our steamall stery : and this letws absolutely build and rest vpon without exception.

Secondly, then must cast thy selfe down in an humble submission under Gods hand, and unto his will in the whole estate of life and death. Pfal. 55. 22. Cast thy burthen upon the Lord, and he will nauxish thee cre-Pfal. 37. 4.5 Delight thy self in the Lord, and he shall give thee thine hearts define. Gommis thy your unito the Lord, and trust in him, and heesball bring it topasse. I set 4.

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faithfull

faithfull Creator. God hath made and given vs fooles, let vs commit them to him in well-doing, and he will never cast them away; he is a faithfull Creator, & will not suffer that to perish which is so committed to him. If dangers offer themselves, say thou, Here I am Bord, doe with thy servant what thou will for life or death: And then thou shalt have God at hand, to say to thy soule; Here I am oh my servant, to vphold, and to pre-

ferue, and to comfort, and to faue thee.

Thirdly, wee must grow to some familiar acquaintance with the life and death of Ielus Christ, feelingly and fauingly; not onely as hee living and dying in himfelte, but as he liming and dying for thee, and thou living and dying in him. If once wee can medicate foundly on the life of Christ, apply our fellies vinto it, it will sweeten our life; and foif wee can meditate foundly and rightly on his death, and apply it to our felues, it will freeten our teath: For this is the pattern that wee must conforme our felues vitte, both in Godsintendment, and in dur owne practice: Looke how the Prophet Elifba did foread binfelfe on the child, 2. King. 4.34. and laid bis mouth to the childes mouth, Ge. fo doth Christ forcad himselfe vpon euerperue belceuer that rightly apprehends him . hee Aretcheth himselse ypon vs in cuery particular; hee layes his mouth vpon our mouth, his eyes vpon our eyes, and his hands vpon our hands, &c. to fanctifie vs, and to preserue vs in them; hee layes his particular temptatio s and fufferings on ours, to fandifie and preferuevs in ours; his life on our life, to lanctifie and preferue vs in the state of life; and his death on our death, to fanctifie and preferue vs in our stare of death. This is a fingular comfort to a poore foule, to apply Christs

life and death to himselfe: I say, it is a sound comfort to them both in life and death, but this is a myste-

ry, every one is not acquainted with it.

Lastly, let vs make application before-hand, of the comfors of God against the dangers which wee are fubicato, not in generall onely, but in particular : It is our skill to apply particular comforts to particular dangers, and troubles. Is it matter of hife that dorh endanger vs ? Doethe comforts of life draw vs from God? Let vs consider, that they are but for the ourward man, and that they are our enemies, and shall we make much of an enemie, and preferre their wellfare before our owner Secondly, confider they are not permanent, but viconstant and transitory, they endure but for a time, and for a short time : They are like to long gourd, that came up in a night, and perifled in a night; and wilt thou fet thy heart vpon that which is nothing ? Riches have wings and flye away, they are quickly gone, and so are honours, and the like, and will thou fet thy heart voon such transitorie things : Thirdly, confider that all outward comforts. are mingled with many forrowes, every fweete pleafure and worldly comfort hath his lower paine and discomfort; though they be pleasant for the time, yet they are fower and bitter in the end. Laftly, let vs confider, that the comforts of grace are incomparably greater, and better, and more excellent than all outward comforts, there is no forrow in them, they will make thee trucky happy and bleffed; and will thou preferre the fladow before the substance Yea. but will some some say, My crosses and afficacions, they perplexe and trouble mee, and make mee vnfit to ferue God. I answers that is thy fault, why (hould

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should croffes hinder thee, or disable thee for the feruice of God : Stillapply Gods comforts to thy crofles, first, thy croffes are but short, though they bee sharpe; and wilt thou not endurea while, for a time : fecondly, they are light and momentary, 2.Cor.4.17. thirdly, they are nothing in comparison either of the paines of hell, which we must endure hereafter, if we will not endure the croffe here; or of the glory of heaven, which we shall be fure to have, if we endure afflictions patiently, Rom. 8.18. I account that the af. flictions of this present time, are not worthic of the glaric that shall be shewed to us. And againe, we have many times of comforts mixed with the dayes of affiction, and this may keepe vs to the feruice of God in our lines. Yea, but what shall we doe in death? that is the end of all: shall I defire it to rid mee out of all my troubles: I answer; no, thy times are in Gods hands, Pfal. 21.15. and not in thine owne; but if thou defirest death, that thou maist bee with Christ, it is well; but if it bee for worldly discontentments, it is desperate and damnable. What then, shall I feare it? wee know that the verie name of death is fearefull vntovs. I answer, that it is onely thy owne feare, there is no more feare in death, than in any other thing; we make it fearefull to our felues. It is but the withdrawing hand of God; if we feareir, it is because wee are wicked; for, the righteous bane bope in their death, Pron. 14.32. But what hope bath the wicked, if God takes. way his foule? lob 27.8. Yes, but the time of my death, that feares mee; I would bee richer, and I would bec better before I dye; it is yet too soone to dye: Lasfwer, this is thy peruer le judgement; but what focuer thou thinkest, certainely God nevertakes away any of his children but in ductime, how soener it seeme vntimely to vs. Iob 5.26. Thou shalt goe to thy grave in a full age, as a Ricke of Corne commeth in due season into the Barne.

And so the kind of death, that feares mee; happely it may be cruell, or reproachfull, by warre or the like. Ianswer, it is all one how soeuer it be, it cannot bee worse than thy Sauiours, and why should it dismay thee? It is the fame hand of God, and he is there prefent with thee to receive thy foule. Yes, but death is bifter: But Christ Jesus hath loofed the forrowes of death, Act. 2.24. and that not for himfelle onely, but for vs allo, yea he hath fiveetned them by his victorie, 1.Cor. 15.54. Laffly, the confequents of death, they are the worff and most fearefull, judgement, and the grave, and corruption, &c. I answer, against ludgement, thou must get faith and repentance, and against corruption and the grave, thou must beleeve that God will raise thy body vp againe, Fel. 16, 16, 16. And fo for thy foule, thou must commit it into the hand of God, it is deare and precious vitto him. Haft thou ferued the Lord with thy foule all thy life, and are thou affraid to trult him with it arthy death? Wee are apt to suspect what shall become of our soules at our death: Let vs lookevpon Christ Iesus; consider what became of his soule at his death, it went into Paradife into Meswen: And what, for himselfe alone? no, but for vs. yea, meerely for vs; fo that the children of God ate as fore of it, as Christ himselfe. Thus let vs comfore dur selves with the application of Gods particular promifes against our particular troubles; and both in life and death let vs apply our felues vnderflandingly, and feelingly valocide, and formall we be afe viider his protection.

protection, against all dangers both in life and death.

The tenth SERMON, vpon Rom. 8. the two last verses.

nor life, nor Angels, nor Principalities, &c.

He Apostle speaking here of the safetic of all true beleeuers in the estate of grace; against all dangers that can possibly befall them, he doth nor content himselfe (as you have seene) to speake of their dangers and comforts onely in generall, but for our better fatisfaction, hee enlargeth his speech to their dangers and comforts in particular. And these particulars, hee fets downe before vs. in fine fenerall branches or rankes: The first ranke of dangers and comforts are of life and death, For I am fure that meither death nor life: The second ranke are Angels, and ters, and Powers, The third ranke are things present and things to come; The fourth ranke is height and death: The fift and last ranke is as it were an extent of his speech to all things that can be imagined, nor any other ereasure; as if he should say, If I have omitted any other not separate vs. Wee hand poken already of the first

Now we are to speake of the second ranke of dangers, and of our comforts against them, nor Angels, Rulers, and Powers; wherein wee see there are three forts of dangers, Angels, Rulers, Powers. In this second ranke, the Apostle climbes up a higher straine than before, for here hee specifies the most mighty and prin-

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cipal active workers that are in the world vnder God, that either have or may have any hand in the indangering of our estate. Life and Death, are but certain states and conditions, wherein wee are subject to certaine dangers; but Angels, Rulers and Powers, thefe are certaine chiefe liuing agents, which doe or may endanger vs, either by life or death. For the meaning of these three words. I confesse that there is great hardnesse in them, and great difficultie amongst Interpreters about them : I will not trouble you with many expositions: generally the words are expounded altogether of Angels, and nothing elfe; but herein some speake more boldly, and some more modestly: They that speake more boldly, take it thus; by Angels, they vnderstand the whole Army of Gods Angels in generall; and by Rulers and Powers, they understand certaine distinct orders of Angels one aboue another. But this though it beethe judgement of many of the learned, yet it is a meere comecture; for there is no certaintie fet downe in Gods word, what be the distinct orders of Angels: and for a man to take vpon him to speake of such high mysteries as these are, without warrant from Gods Word, is great prefumption. They that speake more modefly, doe understand by all these three words, Angels, Rulers, and Powers, one and the fame thing that is, all the Angels indifferently: But why dorn the Apostle here give them severall names : they between that he doth it in three feneral respects: They are called Angels, in respect of their office; they are meffengers : secondly, they are called Rulers, in respect of the excellency of their natures; and Powers, in respect of their mightineste and strength. This exposition comes neerest the Apostes meaning; and it con-

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taines nothing in it against the rule of faith, nor against the vie of the words, nor against the drift and fcope of the place, &c. Yet it comes thort of the Apostles straine, and doth not reach the full meaning of the place; for the Apolle here, in the height of his spirit, makes a generall challenge against all living mightie workers in the world vnder God, that they shall neuer impeach the safetie of Gods children in the state of grace; therefore the words must bee so expounded, that they may comprehend all fuch agents what foes uer. Now there are other mightie living workers befides the Angels; therefore faulog the lugement of the better learned, we expound it thus & By Angels, we understand all the Angels that are, as well those that stand as those that are fallen, as well good as bad, for fo the word naturally fignifies: For when the Scripture speakes of good. Angels onely, it calls them holy Angels, elect Angels, mighty Angels, the Angels of God, &c. But here it speakes of Angels in generally and therefore wee are to vnderstand it both of good and bad. By Rulers or Principalities, wee vnderstand earthly Gouernours, the great and mighty Moparchs and Magistrates of the earth, Kings, Emperours, and the like; for so this word, in the Originall, is expresly confined to this sense in two places of the Scripture. Luke 12.11. And when they bring you wate the Synagogues, and unto Rulers, Ore. And Tiens 3.4. Put them in minde that they be subject to Principalities or Rulers. It is true, that the same word is sometimes in the Scripture meant of the Angels, both goodand bad; but the Apostle having mentioned them already in the former words, there is no neede that it should he meant of them in this word tool. Thirdly, by Bevers, vnderstand taiocs

understand all the gifts and enablements that either thefe, or any other mightie workers in the world are furnished with all, as authority, place, strength, wit, policie,&c.for fo the word in the Originall viually fignifies, not fo much the agents themselves, as the powers and enablements whereby they do worke; fo that lay all these briefly together, and then the meaning of the words are thus much, as if the Apostle should say, I am sure, that neither all the Angels, good nor bad nor all the Rulers and Potentares, Monarchs and Magistrates of the world, nor all the powers or enablements that these or any other are furnished withall, shall ever bee able to separate mee from the love of God which is in Christ lefus our Lord. Here is a high straine of affurance, and we must have a great measure of faith to attaine voto it.

The Doctrine that arifeth naturall out of the whole Doctrine, state of the words thus vafolded, is this: namely That howfocuer it bee, that Angels both good and bad, and Rulers, great Kings and Emperours, Porentates and Monarchs of the world, are mighty workers, endued with great powers, gifts and enablements; yet neither Angels good nor bad, nor all the Rulers and Potentates in the world, endued with all their powers, gifts, and enablements, shall ever bee able to leparate true beleevers from the love of God, which is in christ lefin our Lord.

To avoid confution, we will handle the three leverall branches of the Doctrine, eueric one apart: wee will first begin with good Angels, and then we min apply the Dodrine thus, That how focuer the good The first brane Angels are mighty workers, great in power and enablements, yet neither they, nor all the power they haue,

dication in opening of ee particu-

have, shall bee cuerable to separate or from the lone of God which is in Christ lefus our Lord. For Explication of this point, wee are here to touch these three particulars, as necessary for the vnderstanding of this Do-Arine: First, what these good Angels are: Secondly, what is that relation and communion that is betwixt them and true beleeuers: Thirdly, what dangers they are that may befall true beleevers by good

Angels.

For the first, what good Angels are: Good Angels gels are certaine spirituall substances, that kept their first estate, and are immediate and continual attendants before the presence of God: That they are substances, their actions proue it, they rejoyce, worship God, passe from place to place, and performe sundrie actions, and actions are neuer performed but by fubstances: that they are spirituall substances, the Scripture tells vs , Heb. 1.7. Hee maketh bis Angels Spirits: that they kept their first estate, the Apostle Inde implies, Verfe 6. when he faith of cuill Angels, That they kept not their first estate, thereby necessarily implying by opposition, that the good Angels have kept their first estate, that is, the blessed estate of excellency that God created them in. Laftly, that they are immediate and continuall attendants before God; Daniel fawit in a vision, Dan.7.10. The ancient of dayes fate wpon a throne; And who were his attendants; the Angels, Thousand theusands ministred unto him, and ten thousand times ten thousand flood before him. So we see what the good Angels be: many other things might be faid of them, but I touch these onely, which of neceffirie wee must know for the understanding of the Doctine in hand

The fecond particularis, what this relation and communion is, that is betwixt good Angels and true Beleeuers: Surely it is a neere relation and heavenly communion; they and we are fellow-feruants, as worshipping and serving one and the same God: the Augell himselfe auoucheth it, Ren. 19.10. I am thy fellowferuant: They and we are brethren in the testimonie of Jefus, as the fame Angell affirmeth in the words following: They and wee are fellow-Citizens of the beauenly Ierusalem, Heb.12.22. Wee are their charge, they are our guard and keepers; They pitch their tents round about dis for our Safegard and protection, Pfal. 34.7. They are our patterne, wee are their resemblance, both for obedience whilft wee live here, Mat. 6. 10. Thy will be done in earth as it is in beanen; and likewise for glory hereafter, Luk. 20.36. Other bonds there be whereby they are affociated to vs, and wee to them. but these are the neerest and chiefest, and most remarkable.

The third and last point is, what those dangers are that may be fall true believers by the good Angels. To this I answer two things; First, that the Apostle doth not say here directly, that the good Angels of themselves may endanger Gods children, but hee speakes it here by way of supposition, as if hee should say, Suppose that they should endanger Gods children, yet they could never separate them from the same of God. And this is very observable in the whole tenor of the Apostles speech, that all the dangers which hee mentions are put downe by way of supposition; but safety and the comforts against them, are set downe positively and directly; as if hee should say, suppose that the good Angels should endanger vs. yet certainly and directly as if hee should say, suppose that the good Angels should endanger vs. yet certainly and directly as if hee should say, suppose that the good Angels should endanger vs. yet certainly and directly as if hee should endanger vs. yet certainly and directly as if hee should endanger vs. yet certainly and directly as if he should endanger vs. yet certainly and directly as if he should endanger vs. yet certainly and directly as if he should endanger vs. yet certainly and directly as if he should endanger vs. yet certainly and directly as if he should endanger vs. yet certainly and directly as if he should endanger vs. yet certainly and directly as if he should endanger vs. yet certainly and directly and directly as if he should endanger vs. yet certainly and directly and directly as if he should endanger vs. yet certainly and directly and directly and directly and directly as if he should endanger vs.

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shey should never Separate ws from the love of God : But especially it is to be marked in this particular, concerning the good Angels, for this is meerely a supposall. that the good Angels of themselves should hurrys. But why then doth the Apostle mention any such matter here! I answer, for the further confirmation of true beleeuers in the affurance of Gods love. I will cleare this place by another place of the Apostle in the very like kinde, Gal. 1.6. If an Angell from beaven prench any other Gofpell, cre. Will any man conclude from hence, that therefore an Angell from heaven may, or can preach any other Gospell than Paul had preached! No. but the Apostle speakes it by way of suppofall onely, and supposalls doe not affirme any thing in being: Yea, but why doth the Apostlethen here vie the name of an holy Angell in this cafe of Lanswer, he had good reason for it, that hee might confirme them the better in the truth which hee had taught, namely, that we must be so stedfastly settled in the faith of the Gofpel of Christ, that if an Angel from headen should teach any other Dodrine (which is a thing impoffible) yet if he should, we must desie him, and hold him accurfed. And so the Apostle in this place makes the estate of Gods children for fure and firme, that if the good Angels should ferthemselves against them, to Sepanate them from the love of God in Christ left, (which is impossible) but if they should, yet they could not doe it. Secondly, Lanswer, that how soeuer they doe not of themselves endanger vs, yet occasionally in regard of our weaknelle and corruption of they may endanger vs: We may in our weaknesseable sleen or milipketheir fernice, or pur oni trustinkhem quinds endanger ourselves greatly by them. I will glande they

plaine instance in the holy Apostle S. Iohas, Reael. 19. 10. and Remelizz. 8. hee was a true beleever, yer in his weaknesse, by occasion of a good Angell, wee was in dangerto commit a vile and most fearefullsinne, the veric sinne of Idolarrie, and that not once, but twice, and that though hee were reproued for it : A grieuous finne; but the Angell hee hinders him, See thou doe it not, (faith he) worsbip not me, worsbip God : In which wee may observe two things that doe effectually concerne the point in hand; first, that true beloevers may, through their corruption & weaknesse, beendangered in the effare of grace by the good Angels, yet fecond by, that God will neuer suffer them to bee oucrome and swallowed up of this danger it shal never prevaile verterly to feparate them from the lone of God which is in Christ lefus our Lord.

And fo now the Dodrine being thus cleared, wee Profes. come to the proofes; which are thefe, Mar. 18 10, 800 that yet defpife was one of these little ones, for I fay whed you, that in beamen their Angels alwaies behold the face of my father which is in heanen. These words are the words of our Saujour, and he ownes them by a fpecial challenge, I fay were you; I that know well what belongs to God and to Gods Angels, and to Gods title ones, I fay unto you, despise not one of these tirele ones, for in beanen their Angels alwaies behold the face of my fat has which is in bearen. The matter affirmed there! Hare continual arrendance of the Angels with prefetters God; but the drift of the speech is to note the consu nuall care that the Angels of God have oner Cars weake children, as appearen, fielty by thom viele liber Angelracheyare Gods Angels as he being her Lord and Mafter cowhom they downstone want they bee 16).

our Angels, as wee being the children of that their Lord and Master, and in respect of the care and charge that they are imployed in about vs. Secondly, it ap. peares by the forme of the reason, See (laith our Sauiour) you despise not one of Gods weake children, seethat you burt them not : for I fay vato you; as who should fay, Doe not despise them, nor hurt them, for if you doc, furely their Angels will reuenge the wrong and hurt done to them. Thirdly, by the time, alwayes, this is not for a day, nor for a yeare, but alwayes, without ceasing: put all these together, and the Doctrine is here clearely proued, That the Angels of God are ours, they are for vs and not against vs, they will bee auenged on those that hurt vs, and therefore will neuer hurt vs themselues; and this is their care and practice alwayes, they are euer imployed about our good, and therfore they shall never separate vs from our greatest good of all, from the love of God in Christ lefw. Heb. 1.14. Are they not all ministring spirits, fent forth to minister for their sakes that shall be heires of saluation? The Apostle speakes here generally of all good Angels, Are they not all? and doth not divide them in office or nature, but ioynes them in both, they are all firits by nature: And what are they by office? They are all ministring (pirits; and what ministry is it that they are imployed in ! fent forth, cre. God fends them forth from time to time to performe certaine offices about his children, and his heires, as a father makes his feruants to attend him that shall be his heire and they are fent forth to minister for their fakes that shall be heires offaluation. They are most ductifull attendants on vs that are heires, and they minister for our fakes, that is, for our good, comfort, and protection onely, and

for our hurt; they know from God that treare appointed to faluation, & fhal they at any time hinder vs of it? They take notice of it that we are heires to their Lord and Master, and shall they, being servants, got about to hinder vs of the inheritance which their Lord and Mafter, and our Father hath appointed to ws to No furely, they will not doe it but on the contrarie, they will helpe and further wa all they can thereunto. P.GU. 91.11.12. He fall give his wangels abarge over thees to keepe thee in all thy wayes one God hath committed his children to the charge and custodie of his Angels : What to doe to keep them, not to deftroy them and to keepethem in all their mayer : they shall not faile them in any one passage of their life, to beare we wish their hands nenerto fuffer vs to fall vecerly from God, much leffe to cause vis so to fall; that then defentinby foote against a flower. They hall preferne vs from the barmes hacour felues or others might doe kentous, therefore themselves hall never their vs invheleaft kinder much leffe in the matter of grace and fahiation. A place to pregnant to prooue the intallible protection of Gods children by the Angels, that the Divell .himselfe acknowledgeth it for a certaine it with vand alledgeth it for that purpose, Matthraof & Lastly clidir practife makes this good by experience sukhan tood offices have they done from time do time foo Gods children; preserved them from the inememies laste. Gen:19.10. delivered them out of prifon, as Pereiped. rascomforted them in their diftreffes, dilla già qua. freedthemin their troubles, as the Uraclice Ma ding. - howethinem and directed them what they must doe brabeofaied as bowelimed Adarb ignation and the infimitetire the good offices this the good in A necklisme Thirdly done

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done for Gods children, but there is not one place extant in all Gods word, to produc that any good Angel hath done any harmeto any one of Gods children: Not that is for the euill Angels to hurt vs., they hurt wastrogether, and neuer doe vs the least good; but the good Angels they helpe vs alwayes, they are alrogether and onely to helpe vs, and neuer to doe vs the least harme, and therefore they, with all the power they have, can never separate ws from the lone of God

which is in Christ Icfus our Lord.

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Thereasons of this point may bee reduced to these two heads. First, the good Angels will not hinder our faluation, if they could: Secondly, they cannot doe it if they would. First, they will not doe it if they could; for there are foure engagements whereby the will of the Angels is fo stirred and enclined towards vs, as that they will neuer hurt vs if they could First, thezeale of Gods glory: Secondly, obedience to Gods will: Thirdly, their dependance on Iclus Christ: and fourthly, their communion they have withvis. First, the zeale of Gods glory, 1/2.6.2. they are seraphims, that is, hot and fierie spirits, burning notin fury, but in zeale for the glorie of the Lord of Hofts. Now they know that God is wonderfully glorified in the faluation of his children, and therefore they wil not hinderthat at any hand, but zealously advance it to the vttermost of their power. Secondly, their obedience to Gods will; they know it is Gods will to gine his children a kingdome, and will they croffe his will? No, they obey and doe his will, Pfal. 103.20. they will neuer croffe it. They know their fellow-Angels frustrated their estate by disobedience and willshey frustrate theirs tone No, they will not. done Thirdly,

Thirdly, their dependance on Christ, and their love to him, lob. 1.31; Hereafter you Shall fac beauch open, with the Angels of God afcending and defeanding woon the Som ofman : All their ministry is from Godro vs. zein Christ, and they are vpheld by Christ, or else they are as changeable as the cuill Angels were by nature; and they know that Christ hath redeemed vs with his precious bloud, and will they feeke to cast away the price of his bloud ? They know that Christ hath committed vs to God his Father, and will they incense vs against God, or God against ver Lastly, their faithful nefe to vs, and their communion with vs; they take notice of vs as their fellow-feruants, and therefore they will not hurt vs : hee is an euill feruant that will fmite his fellow-feruants; this is odious on earth how much more in heaven? If ever the holy Angels should entertaine any faithlesse or treacherous thought a gainst vs. their fellowes and brethren, heaven they know would never endure them.

The second reason: The Angels cannot doe it it reason, a they would, and this agrees more fitly with the words of the Apostle, that they shall not bee able to separate vs. There are two vnmouable barres whereby they are vtterly disabled from hurting vs in estate of grace: the first is, the sourraigne power and ouer-ruling hand of God, the second is, the necrenesse of our communion with Christ. First, the sourraigne power of God, and his ouer-ruling hand both ouer them and vs, that his ders them; they are Gods elect Angels, and we are Gods elect Children, and therefore, God by his sourraigne power will never suffer them to seduce vs, nor suffer vs to be seduced by them; Gods election must stand good for ever. Secondly, the necrenesse of the

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vaion with Christ, that is another bar to hinder them. Christ cooke our nature upon him, not the Angels, 1866. 2.166 and herein we are a degree about the Angels. Now this allumption of our nature into the perform of Christ, and his participation with verticein is so sanctified, and effectually ratified by faith, and by the spirit, co energy chealth rate believer, that they are truely one with Christ himselfe, and can the Angels hure Christ or betray Christ en separate Christ from Gods love? then neither can they hurt vs, nor betray vs, nor separate vs from the love of God in Christ.

The Vies are thefe First, fince it is so that the good Angels can neuer impeach the estate of Gods children; therefore it shewes, that who soener they be that doctall away from the estate of grace by the occasion of good Angels, that certainely they were neuer true beleeuers : fuch there were in the time of the Apostles, Col.2. 18. that vnder a colour of religion, and humblenesse of minde, did worship Angels stuck as the Monkes and Friars bee at this day : but what faith the Apostle in the 19. verse? They that teach fuch things hold not the head; that is, they hold not Christ as their head, they are vererly void of Christ; and to living and dying in that finne, they are ve terly void of the state of grace and saluation. This sets such a brand of reprobation on the Popilh Churchand Religion, that they are neverable to claw it off. They hold many other groffe points, which at teast by consequence, ouerthrow the foundation Christ lefu: But of this point the Apostle faith diredly, That they that hold it, hold not the head Chrish A man cannot beea worthipper of Angels, and belong Christ, Anddorff nor the Church of Rome greatly ion'y adore adore & worship Angels?do they not reverence them; and call vpon them . It is their professed doctrine and ordinary practice: I would faine see how they would answer this; they are cut off hereby from the head chrift. I doubt not but many of them are the Elect of God, but then either the Lord keepes them that they neuer fall into this finne; or if they do fall into it, yet God gines them repentance for it before they dye, that so they shall not fall by it for cuer. But let vs beware and take heede of this fin in our felues, and evermore let vs take heede of Popery, that doth maintaine

and teach this groffe errour.

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Secondly, this teacheth vs the vndoubted certain- Vfc. 2. tie of the faluation of Gods children. That Gods children fould euer bee cast off from the estate of fauing grace, it isathing impossible; there is an absolute impossibilitie in it; for marke how the case flands: It is impossible that ever the good Angels should go about to bend their power against vs, to cast vs out of the love of God; but if they should, yet it were impossible they should doe it: so that for Gods children to bee cast out of Gods love, it is a thing more impossible, than that which is indeede absolutely impossible. Oh blessed bee God that hath settled and fablished vs in such an holy and happie estate fo Redfaffly Oh that all true beleevers would life vp themselves, and know their own happinesse; Oh that they would confidently believe this heavenly truth; touching the certainery of their faluation; Oh thee they would bee perswaded as confidently to beleeve it, asthe Apostle affirmes it . wee should doe fo, it is our failing that wee doe not for; what bale minded wretches Bb 3

wretches are wee, to beleeue that God loues vs in Christ, and yet wee perplexe our selues with feares and distrustfull, thoughts of this matter or of that, of this or that cafualty, as if they should separate vs from God. Our faith should lift vs vp as high as heaven. yea aboue heauen, yea aboue the Angels in heauen, in the matter of our affurance: Our faith should fay as the Apostle doth here, I am fure that the Angels in heanen can never bee able to separate me from the love of God: and therefore much leffe can any other creature or cafualtie what focuer, can any creature do more than the Angels in heaven can? But if wee confider further that these Angels, these mightie and powerfull Angels, are not onely not against vs, but for vs, affectionately for vs. wholly for vs, alwayes for vs, and that they bend all their power to keepe vs in the loue of God, and to make good the worke of our faluation; what a shame should it be for vs, still to lye flugging in the dumps of our doubtings and vncertainties; why should we not now take heart to our selues, and lay fast hold on this affurance &

Ffe.3.

The third Vse teacheth vs, the infinite and admirable power of saving grace; It is infinitely greater than all the powers that are to bee sound in the estate of nature; Gods saving grace is infinitely of more power to save vs, than all the powers in the world are to destroy vs: Of all other creatures, the Angels excell in strength and power, Pfal. 103.20. yet all the strength and power they have, shall never bee able to crosse or binder the power of grace for the saluation of the faithfull: this is the sinewes of our assurance. Some thinks it is an easie matter to be saved: No, it is the infinite and almightic power of God, that must have said to the

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forth it selfe in saving vs, else it is impossible for vs to bee saued, 1. Per. 1.5. Without this power of God, it is impossible that wee should beekept : there is not the least finne forginen, nor the least corruption fubdued, nor the least spatkle of grace wrought in our hearts, nor the least temptation ouercome, but by the almighty power of fauing grace. On the otherfide, fome fo difmay themselves at their owne corruptions. Sathans temptations, and the defections of a godly life, that they thinke it impossible to bee faued; here weemuft five to the confideration of the infilite and almighty power of fauing grace, and then we shall be satisfied: And take heede, thoughthou debase thy selfe, debase not God: it is impossible with thee, but it is not impossible with God, for then who can bee faued? All things are possible with God, Mat. 19,25, 26. It is our Saulours resolution in this very care reaching vs to rest wholly and onely vpon the power of God for faluation: It is impossible with men that any should be faued; yea, but it is possible with God, by the pow er of fauing grace. 2. Cor. 12.9. My grace (faith God to the Apostle) is sufficient for thee : Paul had no rest in himselfe before; but the almightie, and all-sufficient grace of God gave him full content. This is that which gives vs fatisfaction, and makes vs go on cheerfully against all difficulties, the all-sufficiency of fauing grace. And therefore ler vs labour to life vp our hearts to a high and transcendent estimation of the almightic power of fauing grace, which is the straighty power of God; trie and proue whether this beened a notable meanes of subduing and ourropping all tother powers in the world, and for of bringing full affu-Take prooue

proue fo; looke vinto the almighty power of God. and to the all-fufficiency of fauing grace, and this will carry vs comfortably throughall dangers. The want of this high estimation of the almightic power offauing grace foundly taken to heart, makes most of vs come fo short of this assurance.

Je.4.

The last Vie teacheth vs how to carrie our selves towards the good Angels, that so they may not hun vs, but that wee may comfortably enjoy their helpe, protection, and furtherance in the way of our faluetion : this is a hard lefton to learne and to practice, but yet worth our loarning and much to bee defired, and practifed by all those that would finde heaven vpon earth. It is difficult I confesse, but very comfortable; for either we are too negligent, or too diligent inthis; either wee will not meddle at all with the nature and office of Angels, or elle wee will meddle soo much with it. If therefore wee will hand the helpe gom for,

towards the good Angels that they may not burt vs but doe us good.

and protection of the good Angels, were must observe How wee are to thefe rules: First, keepe Gods good will, keepe God carry our se'ues thy friend; the best way to keepe the servants to be thy friends, is to keepe their maften to bee thy friend, folecepe God to be thy friend, and that is the best way to keepe his feruants the Angels to ber thy friends: All the promises of protection by the Angels, are refeered to fuch as are Gods, Afabatis The Angell of the Lordgampesh about them that four hime And Plato 1.11. He Bally inches Angola charge over thee, sokeepe theen ell thy mayes; Fearp God, and pray unto him as Corwifin did, 163.10 214. and walke diligently in the duerick of thy calling, as the Shapheards did, Lutar & & and and then the Angela will comfort was protected kacris as The Angels loue vs. for our beaucaly Fashers fake; proouc

Take; If we be stubborne to him, they will turne their love from vs.

The second Rule is this; wee must hold fast by Icfus Christ; hee is the common head both of them and vs; they are his Angels, Mat. 24.31. and 16.27. all the good they doe vs, and all the feruice which they owe vs, is for Christ his sake, because we are in him; if hee fauourys, they will fauourys; if he frowne on vs, they will frowne on vs. too: If ever wee will enjoy the comfortable ministry of the Angels, let vs lay fact hold on Ielus Christ by faith; so farre as we goe from him, they goe from vs: Let vs therefore lay fast hold on lesus Christ, by faith in his bloud, by loue to his Maiefty, by obeying the motions of his spirit, and by conforming our selues to his example, and then the Angelsare readie prest to do vs their best service; hold thou fast to Christ, and they will be fure to hold thee faft.

Thirdly, take notice of the ministery of the Angels, beleeue it, and be not ignorant of it; if thou haft been ignorant of it, yet now take notice of it, and make vie of it: Wee stand in neede of the ministry of the Angels, we know that we are tempted many wayes; look vpon the good Angels, they will affift thee more than the bad can hurt thee. Revel. 12.8. Michael and his Angels fought, and the Dragon fought and his Angels: Christ and his Angels, and the Divell and his Angels, they fight for our poore foules: But the Dinell and his Angels doe not prevaile; but Christ and his Angels, they doe preuaile, and they are on our fido to fight for vs. And therefore as the Propher, 2. Kings 16.17. prayed to the Lord to open his feruenes eyes, that he might fee that there was more with themithan against

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against them. So let vs pray to God to open our eyes, that we may see & take notice of the ministery of the good Angels, and of their protection & care ouer vs.

Fourthly let vs initate the good Angels in obedience, Mat. 6.10. Let we doe Gods will on earth, as the
Angels doe in heaven, Pfal. 103. 20, 21. They are neuer out of Gods way, they euer doe Gods will willingly and cheerefully: The Diuell dorh Gods will
too, but it is grudgingly, and against his will. The
good Angels they worship God, Heb. 1.6. they take
the cause of Gods children to heart, they reioyee at
the good of Gods Church and children, especially at
the good of their soules; so let vs worship God alone,
& let the good of Gods children, especially the good
of their soules be the ioy of our hearts. Let vs imitate
them thus, but yet let vs beware of weather, in the Papists, in single life and Angelicall perfection.

Fiftly, speake not cuill of those that are in place and dignity, for the Angels give not railing speeches, 2. Pet. 2.10,11. The Angels doe it not, let vs vs take heed

we docit not.

Sixtly, offend not these Angels, 1. Cor. 17.10. The woman anght to comer her head; because of the Angels. The Angels are about vs, and observe our doings; and mark our carriage: If it bee renerent and agreeable to our profession, they reioyce arit; if were misbehane our selues, and carry our selues vnreuerently in our words, gestures, or apparrell, misbeleening our persons, places, or profession, this offends and grienes them, they distaste it, and are displeased at it; let vs take heede therefore that we offend them not.

Squenthly, let vs not working them in any cale, for that is the way to incenfe them against vs. In Rev. 19.10

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and 22.8. when tohn would have worshipped the Angell, hee was angrie, See then doe is not (saith hee) morship God. It is an horrible dishonour to God, and much displeasing to the good Angels themselves, they tremble at it, and abhor it: away with it, saith the Angel, worship not me, worship God: Which is worse, the Thiefe, or the Receiver! If I worship the Angels, I am the Thiefe; if they receive and accept it, they are

the Receivers; but they abhor it.

Laftly, let vs glorifie God for the ministrie of the good Angels; the Shepheards in Lake 2.20. having heard many good things from the ministrie of the Angels, they returned glorifying and praising morthe Angels, but God for their ministery. Take the benefit of it, and give the Angels due renerence and respect for their ministery, but give the honor and glo-rie of it to God alone; Thus did Daniel, Chap. 6.22. and Peter, Act, xx-11. they doe not afcribe their deliuerance to the Angell, but to God that feat his Angell, and yet they doe reuerently mention the Angell that was the meanes of it : And wee have great cause to glorifie God for their ministerie; for first, it is a great comfort to vs: what greater comfort can wee have by ame of the creatures, than to have thoufand thousands of Angels, the best and greatest of Gods creatures, enermore to attend on vs ? Secondly. it is a great honour to ws, the greatest honour that God can bestow upon vs by any of the Creatures, that the Angels that are farre more excellent creatures by creation than our felues, should bee attendants on vs : Oh let vs honour God greatly that hath fo greatly honoured vs. Thirdly, all the good they doe entove, they doe it but as instruments it is Goda-

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lone that is the Author of it, therefore let God alone haue all the glory and honour of it. Observe these rules carefully and conscionably, and I will affure thee from God, that thou shalt bee made partaker of the comfort and protection of the good Angels, they shall attend upon thee all thy life, to preserve thee from euill, and to encourage thee to goodneffe, and to comfort thee in troubles, and to helpe thee our of them; and at thy death they shall stand by thee to cheere thee vp against the bitternesse and terrour of thy diffolution, and to carrie thy foule into heaven. And yearthis is not all, for behold yet further, at the day of judgement, they shall summon thy body out of the grave, and place thee amongst the sheepe at Gods right hand, that there thou mayest receive that ioyfull and bleffed sentence, Come yee bleffed, inherit the kingdome, prepared for you from the beginning of the world; fuch honour haue all Gods Saints,

The eleuenth SERMON, vpon Rom. 8. the two last verses.

For I am persmaded, (or I am sure) that neither death, nor life, nor Angels, nor Principalities, &c.

He Apostle here, when hee propounds the dangers that belong vnto the faithfull, and the comforts against them; hee sets them before vs in certaine rankes and orders. And the first ranke is the dangers that come to vs by death, and by life, and the comforts against them; and of that wee have spoken.

The second ranke is, of the dangers that come to

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vs by Angels, Rulers, and Powers and that wee hade entred into, and shewed, that by Angels are means all forts of Angels, both good and bad, both those that fland, and those that are fallen. Of the good Angels we have spoken, as it pleased God to give abilitie. Now we are to speake of the cuill Angels, that the uill Angels fal never beable to separate vs from the love of God which is in Christ lefus our Lord. That the cuill Angels must needes bee here meant, appeares because they are generally comprehended vader the name of Angels, which is common to all Angels, both good & bad: But especially the cuil Angels are here meant, because the drift of the Apostles speech necessarilyrequiresthat they should bee here more specially intended, for the euil Angels are the speciall instruments & chiefe procurers of all the dangers thattend to the feparation of vs from the love of God in Christ refus. This is their maine reachand chiefe endeauour in all their practices against vs, to make this separation, and thereforethey must needes bee here specially intended in this challenge of the Apostle. It were a small comfort to the faithfull for the Apostle to say, that they were in fafety because the good. Angels should not hurt them; for that were as much as if hee should fay, hee were in fafety, because his friends should not hort him: for the good Angels are our friends, and therfore will not hurtys: But the Apostles reach is, to auouch the fafcue of Gods children against all dangers that are or can be against mem, even against the greatest and fiercest enemies that we have; and therfore he must needs meane it ofpecially of the cuil Angels, because they are the greatest and fiercest enemies then the faithfull have. And thus the Apostle hath brought vs into the W.T. meditation meditation of the ground of all our dangers, woes, & miferies, namely, the cuill Angels or Deuils. A fearfull and dismall argument in it selfe, yet as it is here applied by the Apostle, it is a chearefull and a comfortable argument. It is a fearefull and difmall thing to beare of our enemies, but it is a comfortable thing to heare of the ouerthrow of them. Let not any of vs therefore be affraid to heare of them; we must not be affraid to fight with them, and therefore much leffe to hearg of them. One thing the Apostle tels vs here. as before we have heard for our found comfort that all these wicked fiends shall mener be able to separaters from the lone of God in Chrift lefore; and therefore there is no cause why the weakest beleeuing soule, here prefent, should bee daunted at the hearing of this argument. Let vs therefore proceede in the frength of God, and in the name of our Lord lefus Christ, andin the grace, and comfort, and direction of his holy Spirit, and in the light and direction of Gods: Word and wee shall finde an heavenly light arise virgor vsour of this hellish darknesse. And Andrew shilled sin

Deftrine.

The generall Doctrine concernigall Angels, good and bad, was the last time propounded; which being applied to this particular, ariseth naturally thus: That how securit bee that cuill Angels are mightic works, and great in power, and do maliciously bend all the power they have against true beleevers, so make this separation of them from the love of God in Christ; yet notwithstanding, not all the cuill Angels, with all their power and malice, or all that they can dot, shall ever bee able to separate all, nor any one nit beleever, from the love of God which is in Christ to face.

For the opening of this Doctrine, I will propound these foure particulars, wherein Pshall lay open the whole nature of the point. The fifth particular is, what thefe cuill Angels are: The fecond, how thefe emil Angels are fitted again 9 vs . Thirdly how they feele to annoy vs : and faftly, how farrethey may endanger Forfirft, wee must know our enemies what they are and lecondly, wee must know their prouision. how they are fitted against vs; and then thirdly, we must know their courses, how they may approved the and lattly, we must know the etiene and fillie, how har they may endanger vs! There being known the Do-Crine shall be well and plainely viderstood.

First, wee must know what these cuill Angels are. Explication The cuil Angels are those that left their first estate, & four thing are become viter enemies to God, and to man, and to concerning to all the creatures, especially to lesus Christ, and to Godschildren, & toall mahner of grace and goodnes. First, that they are such as tefretheir first estate, we may fee in Inde 6. Secondly, they are enemies for hence they have their name Sathan, and there is no name more commonly given them, both in the Old Teftament and News Testament, than this name Sathan, which fignifieth an enemy. And how locuer this name in the Scripture feemes sometime to point out the chiefe of Diuels, yet it doth appeare that it is applied in Scripture to all Dinels, Mar. 12.28. If Sathan caft out Sathan, which is not meant of the Prince of Divels, as if the Prince should cast out the Prince; but it is meant of all the Divels: if they should be one against another, then how fould their kingdome fland. They are enemies, and they are viter enemies, deadly enemies, and that first to God, dilhonouring frim, accu-

fing him, blaspheming him, opposing against him to the vetermost of their power. Secondly, they areene. mies to man, they murthered vs all with one blow, in the loines of Adam; and not content with that, they fill follow the blow, and purfue mankinde with deadly hatred, Thirdly, they are enemies to all the Creatures, lecking and working daily, as much as in them lies; the ytter ruine and confusion of the whole frame and order of nature, in the fea, in the winde, and in the aire, and in all places, Fourthly, they are speciall enemies to Iesus Christ; this is that that galls these euill spirits, that Iesus Chrift, the mediatour betwixt God and man, comes to reconcile God to man, and to deliuer man out of the power of these hellishipirits, yea, and that hee doth veterly defroy and vanquish these euill spirits, and all that take part with them, euen all the powers of darkeneffe, here is their edge, and stomacke. This heavenly person less Christ, in his heavenly office of the Mediatour, is the principal object of all their hellish spite : they fought against him by themselves, and by their instruments all his life, and at his death they laid on load, and did bend and muster vp all their forces, and spit queal their yenome against him. Fiftly, they are enemies to Gods Children, they are also a great eye-fore to Sathan, hee cannot endure them; and it is hard to fay whether Sathan hate our heavenly Father more for our fakes, or whether hee hate vs the more for our heauenly Fathers sake; how soeuer, the Diuellis our adversary in a speciall manner, 1. Pet. 5,8. Tour adver-Cufer, accusing man to God, and God to man, but he is the speciall accuser of the brethren. Lastly he san ettemic hine

ene krieskentigine o ingigenskinstil geske tignikgning i sein familiere is skeintelse saks here imphaction is structurali pantalisment providente fattische gestelse deine fattische saks her ingigenstellen ingigenstellen ingigenstellen ingigenstellen ingigenstellen ingigenstellen ingigen ingige the deviance tracky dicto the free dearth of the wife dren, that they are enemies to all goodnesse, much the Diuci is firly fer our vnesselbguist Hancolusti sedus, examples states and polyment of the property of the for this is north in to be known provides gains the magail her haut remove which the constraint wildress when the constraint wildress when the constraint wildress with the constraint.

any animony many than in the many anchors of some a this side of animony Academic in the process of the companies of the comp pens celled the Dinell and works garders from york land : Eigh thought a very manth of the a get wante the quist part point of the design of the party of the print of the pr manyiDincistaThirtistheselenereffome of Jaipagthe par of all opening week in considering election wir Sbeandlys as their provenient and materials were -thought and them suite the suit substitutes de lite hard and a service is of the interior and an angel क्षांकार हिन्द्रपुर के असे वार्ष्य के तिस् र्षित्र है । इसिंद

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fing him, blaspheming him, opposing against him to the vetermost of their power. Secondly, they are ene. mies to man, they murthered vs all with one blow, in the loines of Adam; and not content with that, they fill follow the blow, and purfue mankinde with dead. ly hatred. Thirdly, they are enemies to all the Crea. tures, leeking and working daily, as much as in then lies, the vtter ruine and confusion of the whole frame and order of nature, in the sea, in the winde, and in the aire, and in all places. Fourthly, they are speciall enemies to lefus Christ; this is that that galls their euill spirits, that Iesus Christ, the mediatour betwix: God and man, comes to reconcile God to man, and to deliver man out of the power of these helliship. rits; yea, and that hee doth vtterly destroy and vanquishthete euill spirits, and all that take part with them, even all the powers of darkenesse; here is their edge, and stomacke. This heavenly person lesus Chrift, in his heavenly office of the Mediatour, is the principallobiect of all their hellish spite: they fought against him by themselues, and by their instruments all his life, and at his death they laid on load, and did bend and muster vp all their forces, and spit out all their venome against him. Fiftly, they are enemies to Gods Children, they are also a great eye-fore to Sathan, hee cannot endure them; and it is hard to fay whether Sathan hate our headenly Father more for our fakes, or whether hee hate vs the more for our heauenly Pathers lake; howfocuer, the Diuellis our aduerfary in a speciall manner, 1. Pet. 5,8. Your aduerfariothe Dinell, faith the Apostle, hee is a generall accufer, accusing man to God, and God to man, but he is the speciall accuser of the brethren. Lastly, he is an cnemic

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enemie to all grace and good melle, the hinders of their funders it, her traces it, her furpose fieth is with all his power; her knowes that if grade and good nelle stand; he must fall, and therefore a calabours an open throw all grace and good nesse, that her may stand. See this in one of his impress, Ad. 13. is utilized; the Soutener; Oh children the Dinell (saith the Apost le to him have nie total right confine fie, creath it is been much the shift dren, that they are enemies to all good nesse, much more it is so with the him fat her whe Dinell. So wier see what these cuit Angels are:

Secondly, let vs feedlow they are fitted against vs; ...In nine for this is needefull to bee knowne; that fower may things concerprouide against them. They have many aduantages ning them whereby they are fitted against vs; first, they are very many; secondly, they are knowned strongs this dly, they are veries as this dly, they are veries as this day, they are very busic, southly, they are very well experienced; and lastly, they are very dangerous. It is not a lastly, they are very dangerous.

First, they are very many, Marke 5.9. One mon man possess of a legion of Dinels; now a legion containes sixe thousand; what coso many. Dinels in one poore man; how many thinkeyou brethen in all the world? Anie one Dinels is too hard for any one man; oh how hard then is that poore soule bestead that is assaulted with many Dinels. This is the case not of some of vs onely, but of all of vs, if weey nderstand our case aright.

Secondly, as they are veric manie, for they are very firoug, and therefore they are fet out in Scripture vader the similitudes of a frong man frong man armed keepeth the palace, created to

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of altrong beat, yez, the trong of of all boats alang on the day 81 A vale adapty aris the divellow is recising Lieu del and the hold which they have in she heart of an varugemente dain, is faid to becaftthing hold siden 26. 4bothey are veriefrong in genting the preys ichattecape chemitiard burchey will feind vpon vs and they bee very forong in keeping the prey when olade they have sciacid; they will rug hard becausehey dres, that they are enemies to all goodneffe, sogeth 991 Thirdly, they are very malicious, iand cherofore the Diuel is fitly fet out vnouvs by the hamoofk great zed Drigge Red, 1 1.32 The Dragon, of all creatures, is the most herce, spighefult, and thaticiouse Sathans malice is greater than the Dragons, for hee is a great Dragon, and more fielce than the malice of the Divgobifor beiser reinsuch Drugels, feithnhe Appelle: us who frould fry that he boings fieriesed immaliceals ile; fifily, they are veridound about naings towark quentily they are very fabeld, and therefore they are compared to a Scrpenny Reactifut, all these additorpent called the Divell and Sathan where raft out; which it veluerballebe worth; and the Serpent is verie lubile, Gen. 3. 1. Now the Serpent marmore fubrie; Oct. The Direttis apold hibeld Scrpont; for fubric, that (faith the Apolity wer decemes attribe werth; this tree hash done, and this bee doth daily brandon all soid one Fiftly, they ate verie actine and nimble, they are spirits by nature, and therefore by reason of the spiritualnesse and agility of their matures, they can and doe paffe from place to place, quickely and fuddenly to and fro as the lightning. When lob was to be to

ed, fee how mimbly Sarhan bestirted himselfe, firstoo

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ther place, then to his Cammelsin anotherplaced ad then to his Children in another place, and inbelinana trice, in the turning of an hand as he were, latin And whereour Saulour Ottile was to beetempted, how quickely did Sathanger Himry ed betop of the pinkcleof the Temple, and to the top of an high mounshapsmerothehisles on to anidaniws of mi sonics.
This is alwayes Sathans intention in all his allegit.

Sixtly, hereis very buffe; hecompaffert the world to and fro, we kind washing the to desar ye delag dellam beemplendulf sepond 30 When we Gerall, he walls about vs, when we are mother terne phe work bafie to doe vs milehiefe, when wee theepethee wakes, when our fettes are bound vp (as the yare in our fleep) and the inmost powers of our foules are in fome fore. lockt vp from him, yetthen he letties vs not, I but enen mour leepe hee deludes our tentes with many lote and vain imaginations, and polices our thoughts with Full, he ber ds all his antistant battle michie house

Seventisty, they are verile well appointed; and therefore are compared to a firong man armed, Luke 11.11. and if one bee tob weake of himfelfe, beech go prefently and take feuch fortes moreto him veorie than himselfe, Lak. 11.26, and then hee will be hard enough for ve. The Diuetl hathout the world to his friend, as he earsieth the matter like a Spider that linh his Cop web in enery corner appropriate contact the poore filly Flyes; to the Divell hath his Thares and Cop-webs in exerie corner of the world to careli our cannot line without, hechielies saluelilulad sroeq

Eightly, they are verie well experienced, and theitfore the Divel is called; rise with sequent, Relief J. A mans experience is a great union eage which, though Bound

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it be but of home far y earer; what wander full advansagathanisthe Diuthexperience against valowhich behath had forcethe beginning of thomas distinction wollassing they success danger out wither in somme - house and the mark the market the start of - Abenipresently is inclination and then presently a Supposendation hely and damparioner Sout works. This is alwayes Sathans intention in all his affaults, Landobin Hesnuembrings to parfer whorshop hace his monch and whom her is not builted by the overtuning shand of Godd and therefore, hereis called a devoures, about vs, when we are niered were but avenue be Thirdly was mult know how thay feet a co annoy Westfuld withey feeke to annoy we surry way a stall annoyer we at the mand in all places word in all dans and conditione harpanel Loccations, and by all means and infiniand artificity we stain a desired the principal desired the stain and th and vain imaginations, and policed we sylving sadgin

First, he bends althis away power and she she seed hidden againflower and althis to seed she seed had a seed had seed and she hidden and seed and she will seed and she hidden and she will seed to see will seed to see and she seed and see

dearest friends, our dwine wines and children! a eles o Fourthly , not content with all this, hee feis our Schies against our selves, our appetite against our teafon pillefieshagainst the spirit, our practice against but iudgement, and our own wils against our own soules; and this is a most dangerous assault, for now they are our enemies that are of our owne houshold; and rill Sathan can conreto this, to make out felues against blir felues, all his affaulte can neuer hurr vs. 1974 Tad with bu Laftly, as he feekes to ferthe whole world against ivs, fo hee proceedes further, and feekesto fet God against vs too. Let vs affine our felues, that Sathan is with God every day, acculing vs, and pleading against vs, and suing out a Commission from God against vs, as he did against toby that hee may haule's in his owne power, to toe his owne will vpon've and tie, that is, of Sathan against vs. and of vs agavrand or, ha Fourthly wee multiknow how farre they may endanger vo lorely they hay lendanger ve x to faire as God shall bee pleased arany time to give them commillion, and no further: As God hath fet a bound to the raging fear, chievana kure his proved water thall dome, and no surties for God harts done ed Suffair, and all the powers of desknelle thus fare they hist goe and no forther abothey may rendanger vs to the apoling of our goods, and work had for bir bodies, andtomadiftemper when piriss and whiteines to the loffe of our lines box never to the loffe of our foules : God gines way who them ! the they way fipmmeves fromatli worldty chingsei but het fieler ginest ways wit coche in the feparlar over from the Vontof is which the indicate which the chiefe end of all cheiricadandonis (fordywast focuse in earles They Wie, Dd 3 may

this is the principall end they ayme at, to separate to from the love of God in Christ tesus,) being not able to attaine vnto it, here they are foiled; and this is their torment, and a speciall portion of their hell in this world.

voofes.

Now let vs come to the proofes: Gen.3.15. 1 will put enmitie betwixt thee and the woman, and betwixt thy feede and ber feede, bee foall breake thine bead, and thou shalt bruise his beele. God himselfe speakes this to Sarhans face, for his greater discouragement : And the speech containes two things; first, the enmity that should bee betwixt the woman and the Serpent, and betwixt their seedes, that is, betwixt Sathan and mankinde; fecondly, the iffue and event of it; The enmitie in the former part of the verle, I will put ammitie, oc. where wee fee , first, that this is a mutuall enmitie, that is, of Sathan against vs, and of vs against him; he should exercise continuals comity against vs, and we must exercise a continual comity against him : fecondly, it is a deadly enmitte, a deadly feud, as we fay, not onely against the persons themselves, but against their feede too; it is a deadly enmirie, never like to be reconciled; he and his feede, against us and our feede, and wee and our feede, against him and his feede. Thirdly, this enmity is of Gods owne ordinance, ! will put it, faith God, therefore neverthinks is strange, that Sathan is such a deadly enemie againstows, God hath fo ordained it; neither must wee thinkeit much that we are continually put to this fight against Sathan, for it is God that hash imposed this condition on upon vs. Then the issue collowers in the later part of the verse, it shall break ithine head, and then shalt benife bis beeles Sashan thall but bruife her becle shee may

may tempt, and trouble, and disquiet Gods children, and perfective them, and take away their goods, and happely their lines too, but this is nothing, it is but a little nibling at the heele, it is nothing in respect of our foule: It is but the heele that hee can hurt, fome outward part, but hee can neuer touch vs in our head, that is, in the hold that we have in the love of God through Tefas Chrift. But on the other fide, the feede of the moman fall breake thine head, faith God ; Sathan shall part with the greatest losse; his head shall bee broke and his power destroyed, his purposes disappointed, and at last himselfe veterly vanquished and confounded; Here is strong comfort for Gods children. Year but this is spoken of Christ himselfe, he is the seede meant there; I answer, It is spoken of Christ indeede. but withall vader frand, that in the case of Christis set forth the cafe of cuery belowing foule, as Christ being the head and we the members, and therefore that which is done by Christ against Sathan, is done for vs. on our behalfe, and to our benefite, Metth. 16.18. Thouart Peter & upon shis Rocke will I building Church. and the gates of hell fall not prenaile againft it. In the 16. verse Peter had made a glorious confession of failing faith. Then ert that Christ the Sound of the Living God: In this 18. verse our Saujour quits him, and faith, Their art Peter, die., as if hee should lay, Is it fo Beter, that thou haft this faith in thine heart to make this confesfinn of mee ! Then I fay voto thee, Thoudes Peter, and spon this Rocke, that is not your Peters person, mor ypon Peters confession, but upon the metter of his confestion, Christ Lesw the Soune of the living & O.D. woon this Rocks will I build my Church, shat is, all true beleeuers; and that to firmely and futely, that alithe gares (that

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gainst into overthrow it. Hell hath many gates; the gates of finney and death, and the Divelly yet all these gates of hell, and all these powers of darkenesse shall never bee able to shake off this building from this foundation, this Church from this Rocke, to separate any one true beleeving soule from the love of God which is in Christ Islander Lord, Many other promises these are in the Scripture of this nature of Yea, but these are but promises: If these promises does not sufficiently confirme our distributed hearts in the perfect of this nature of the promises where we have promised the promises does not sufficiently confirme our distributed hearts in the perfect of this heavenly truth, see it by experience, & lepthat construeys.

In Rev. 12.7. rd III verse, where the holy Ghost fers it downe as a thing already done; there is let downe a battell, and the flieceffe ! the battellin the Juverife. Michael and his Angels fought againsto the Dra pon, and the Dragon and his unget fought. Here mult needes bea great Battell, when all the world is dillided into two, parts, to fight one against unother What Is the fuccesser first, on the Dragons part, be priaxited wet, verfe 8.he was disappointed of his purpose, all his labour against Gods children was lost & spent in vaine, and in the giver He was caft barof bocuen, and his Angels with him; hee had a Amme full offerthrom. The fuccoss, in respect of the belociers, white was that first, greation and triumph in heaven deift dennie rondly, a glorious conquell, was 1410 They one reamb him , How , by that bloud obtiliat Lambe, 824 This is the common estate of Gods Church and children, and chisevery erue believing foule fait farely Ande in particular, in his greaten fight against linung Suthan, trong time to time, to the end of the world ons; 2379 (char The The Reasons of this point. There are no reasons Reasons. on our part, why Sathan deth not preuaile against vs, for weeare ready to be downe as beasts, and to betray our owne soules, and to bee taken of him at his pleasure no, all our stay and safety is meerely through God in Christ.

The first Reason is this; God by his power restrains and limits the power of Sathan, as wee may see in 100, 1. and 2. Chapters: when hee lets him loose vpon 100, it is with restraintstill, All that hee hath is in thy power, onely vpon himselfe put not forth thy hand, 100 1.12. And in the 2. Chapter and 6. Verse, Behold, bee is in think hand, but save his tise. Now the power of God is more mighty to helpe vs, than the power of Sathan is to hurt vs, 1. 100 m 4.4. He is greater that is in vs; then bee that is in the world: and except the Lord should thus similar and binde the power of Sathan, no man liming could ever stand against him: God testraines him, and keepes him as a Lyon, within barres and grates.

Secondly, hee restraines their rage and malice, as hee did Luke 8.33. Where hee turned the rage of the Dinels, from the man that was possess with them, vnto the swine: Gods goodnesse is more able and readie to preserve vs, than Sathans malice is to destroy

Thirdly, God descates the plots and purpoles of thele could pirms, Zach. 3:1,2: his wisedome ouer-reaches all their subtilities, and watches ouer vs more effectually to sue, than they with all their subtilities can doe to call vs away.

Fourthly, God endues vs with grace and Itrength from

from aboue, to relist and stand fast, that they may not prevaile against us, for it is not our owne strength wee stand by, but it is the power of God, I. Cor. 12.9. His grace and his paper is all-sufficient to pre-

ferue us.

The last maine Reason is from Christ himselfe, for he is Sachans vanquisher, and hee is our Captaine and Protector, and therefore it must needes follow, that Sathan shall be ouerthrowne and never preuaile, and that wee shall never bee overthrowne, but ever prevaile: That Christ himselfe is Sathans vanquisher and quercommer, wee may fee in that Gen. 3. 15. Hee Shallbreake Sathans bead, Rom. 16,20. He Shall sread Sathan vuder our feets forsty, 1. John 3.8. Hee it is that dotb loofe and under the warkes of the Dinell: hee foiled the Divell hand to hand in all his temperations, Mat. 4.11. And bee it was that robuted the Divelland caft out those soule spirits in his life, as appeares in many stories of the Gospell: And at his death, hee it was that destroyed them, Heb. 2.14. Hee dellroyed through death him that had the power of death that withe Dinell, faith the Apostle; at his death he spoiled them, and triumphed ouer all the powers of darkneffe openly vpon the Croffe, Coh2:16. therefore Sathan must needes be ouercome, and can never prevaile. Secondly, Christ is our Captaine and Protector, and therefore wee cannot bee overcome but must needes preuaile, Luke 22. 43. Sathan, defires to winnow enerie one of vs, that is, to destroy vs ; but I bene prayed for new (faith our Saujour) that your faith faile not. Sathan hee is a daily futor to God against vs. Christ lesus bee supports ys, and is a continual! surer to his heavenly Father : 3 COL

Father for vs: Now, if the Diuell shall bee heard before Christ Iesus, then wee may perish: But if Christ Iesus shall be heard in heaven before the Diuell, then it is veterly impossible that ever the cuil Angels should

prevaile againft vs.

The vies of this point are thefe. The first is for vie. I. reproofe: It ferues to reprodue an ouer-weening conceit that many men have of a possibilitie of Sathans prevailing against Gods children, to cast them out of Gods favour fome hold it as a general land common possibility against all Gods children, that Sathan may Separate them from the love and favour of God; and they plead hard for it too; but thefe are but the Diuels pleaders and process against God, and wherein can they doe better feruice for the Diucil against God. and against his wisedome, and power, and mercy, and truth, and promifes what better Aduocates can there bee for hell than these Papills, and Arminians, and others; that hold this blafphemous errour, are? They doe highly advance and magnific the kingdome of darknesse, and ascribe more to it, than to the king dome of light, ascribing a preuniling power to the kingdome of darkneffe against the kingdome of light for, is not every true believer a member of the lange dome of light. If therefore the will Angels can feparate any one true belower from the love of God in Christiten the kingdome of darkenesse shall prevaile before the kingdome of light: Oh blafphemous impli ons and odious conceit!

Secondly, it is for reproofe of fome others, that are onely fearefull and unrecous of their owne particular of their owne particular of their owne particular of their owne particular of the pa

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fall away from God; though the Dinell be notable to plucke away others from God, yer he may plucke me away the wicked fiend baunts me fore, and firely he will plucke mee away from God before he bath done with me. Poore foules, they would faine come neererto God, and be better perswaded of their estate. but they dare not bee so bold, or cannot be so strong. Well, come and let vs reason together: Sathan thou faich, will never let thee alone, hee is alwayes tempting thee, and therefore hee will at last furely plucke threaway from God: Oh thou of little faith, why doest thou thus vexe and wrong thy felfe? why wilt thou give fentence with thine enemy against thy felfer Is it not enough for the Dinell to brag and booft, that hee can pull thee out of Gods hands, burthou wilt beseeue him, and give sentence on his fide; and fay as hee faith? Tell mee, bath not God kept thee from him hitherto? and wikthou diffrust him now, whose eruth and faying mercy thou haft had fo long experience of ! Deest thou not thinke in thy conscience, that the Diuell bath alwayes done his work against thee, ever fince thy first conversion tand yet through Gods mercy hee harb not prevailed hitherto, to fepaxame then from the lone of and in Christ tofus, but thou are fill preferred; why then doft thou diffrust that hee shall prevaile hereafter ! God is as strong to vphold thee as ever he was; thy felfe, if thou beeft a true beloever, doest daily grow in grace, and so are more able to stand fast every day than other, though happely thou feelest it not; and the Divell is weaker and more heartleffe energy day than other against thee, as having laboured in vaine all this while why chare forc

fore are thou thus discouraged? believe not Sathan, checke thy selfe for this vibeleeuing heart, and gather better spirits, and put on more comfortable resolutions, cast thy soule and state considertly on the Lord in faith in Christ, and in obedience to his will, assure thy selfe that thou being a believing soule, God hack set his marke upon thee, and therefore rest thou upon him, and all these cuill Angels shall never bee able to placke thee out of the protection of his love in Christ.

The fecond vie is for comfort; here is matter of vie.2. found and fingular confolation to all true beleevers. First, sgainst cuill Angels themselnes; secondly against their temptations; thirdly, against our finnes: Sathan is the enill Angell, his temprations are his infiruments whereby hee workes, and finne is his work; here is our comfore, that neither Sarhan Himfelfe, nor his inftruments, nor his workes, shall ever prevalle a gainflys, to plucke vs away from God. First, here is matter of comfore against Sathan himselfe, and all the advantages hee hath against vs; feare them nor, for they shall never bee able to cast thee out of the flate of grace and of Gods lone. Lift vothy heart, and confider how God hath furnished thee with particular comforts against all the particular advantages that the cuill spirits have against thee: First, thou wilt say, the euill Angels are very many . True, but what then? Did not Christenen with one word cast out a legion of Diuelsar once our of one man : Mark. 5:8, then neuer feare there for their multirude, that one onely God is infinitely more than inminerable Ditely Year burferondly, they are very friend : It is true, Sa-Ec 3 than

than is the strong man indeede, but Christis a stronger man, Luke 11.22. and ouercommeth him. The Diuellis a roaring Lyon. It is true, yea, but Christ is a Lyon too, and a ruling and raigning Lyon, hee is the Lyon of the tribe of Indah, the royall Tribe; he rules all, and hee makes that other Lyon the Diuell, when he comes in presence, to crye out and roare for searce and anger. Lake 4-33,34. an vncleane Dinelleryed out with a loud voice, laying, Oh! what have we to dee with shee? Ov therfore neuer fear them for their ftrength : Yea, but thirdly, they are very malicious against vs. what then ? God is very louing and gracious to vs. If the King fauour anie man, and carrie a special loue towards him, what though the subjects hate and maligne him? the Kings fauour will keepe him farre enough out of the reach of their malice; and is not the love and favour of God to his children a farregreater thelter from the Divels malice? Fourthly, yea, but they are very subtile; what though they bee ? There is no subtiltie can stand against God: Christ is our wisedome, 1.Cor.1.30. and therefore what neede we fearetheir subtilitie ? Yea, but they are very active and nimble, they can speedily malle from one place to another; what then? God is alwayes prefentin all places alike, wherefoeuer thouart, Godisthere present and readie to keepe thee, before ever the Divellean come at thee to annoy thee . Yea, but fixtly, they are verie busie and watchfull, they sleepe not : It is true, behold also, Hee that keepeth Israel neuer slumbreth nor fleepeth. The Diuellalwaies watcheth over vs for: euill, and not for good; but our beauenly Father ale wayes watcheth ouer vs for good, and not for cuilly therefore charle

therefore feare them nor . Yea, but feuenthly, they are very well prouided and appointed against vs : It's true, but I hope heaven is betterappointed and furnithed than hells What is all their provision to the promision of the Lord of Hofts, that hath all creatures of heaven and earth at his ful command ? Yea, but eightly, they have very much experience: Yea, but what is their experience which they have gotten in frame fineor fixerhouland yeares, to match with the know? ledge and wifedome of God, which hat beet from alleternity'e The Divell knowes vs, and but tathis ons and dispositions; but as a spicy and as a captions cenfurer bir God knowes vs as our Maker and Ruz ler, and gracious disposer of all our wayes why therefore should wee feare Sathan for his long expetience & Yea, but laftly, they arevery dangerouse it is true, where Sathan rules hee is for but God will pluck his children out of their pawer and elurchesy as a prey to himselfe, and make them dwell fafely under the shadow of his wings why then should we be discorned forted arthe dangerousness of thefe enemies e There. fore feare none of these aduantages which the cuill spirits have against vs, for wee fee wee have particular comforts in Scripture against themalle "Wherefore all you that are true beleeners, comfort your felies in God, fyour estate is good, and your sahation fure through Gods mendy, even against all the Divels in hell, And therefore let us bee perswaded resolutely of it, and comforced throughly by it, and bleffe God for mer for ic, through lefus Christ. To block in Secondly, this ferries also to comfort ve against the confeccions of Subsey; which are his enginees and in-**Aruments**

framents e furely wee are in fafety against the fe alfo for if the cuill spirits them selves cannot pluck vs from God, but that wee are in fafety against them, then comfort your felues, yee are in fafery also against all their engines too; all their temptations thall not doe it. I do not fay, that Gods children shall not be temp. sed at all, for they must never looke to bee free from temptation while they are on the earth, if they bee Gods children; but I fay, here is a warrant for vs, that we shall never be veterly oue come by Sathansremp tations. Tellme, thourrue-beleeving foule, that half true faith though it bee but little, art thou perfivaded that God loves thee in Christ ! thou wile fay yes, I am, why, then tell me further, If God doe lone thee, canftehou euer thinke that God will euer fuffer thee to bee call away by a fewry remptation of a curfed Divelle I aske it theo agains If God declove then canst thou eventhinke that God will sufferthed to be saft away by any founty temptation of a curfed Didd! No her cannot, not her will not; it is as impossible as for heaven to bee smallowed up of hell God known how to deliner bis (faith the Apostle): either God will prevent the tempeation, that we shall not be tempted stall, or if wee hee, God will qualifie the temporti on that io shall not bee too frong against vi; or elle bee will give vs. ftrength against the ftrongest thempta tion, that it shall not bee to mhard for vs or If week opermatched with the tempeation for a while lys God will recours by his Spirit, and make vasquite better hold of him for the time to come, and the iffine shall bee good: All this God hath quib chis word for, g.Gor. 10.13 .. God is fait hell published firments

To th

fuffer vs to be tempted above that we are able, but will even give an iffur with the temptation, &c. God he pawns his faithfulnesse for the confirmation of it, therefore let vs embrace this heavenly truth, and build surely vpon it, and take sound comfort in it, and then wee shall most surely bee safe against all Sathans temptations.

Thirdly, it is comfort to vs against our finnes, they are the Diuels workes, and these shall not separate vs from God wholly: For fome man might fay, Paul thou tellest ve all this while that the euill Angels shall not separate vs from God; but what comfort is this? Our sinnes they doe separate vs. from God, 1fay 59.2. what fayeft thou to them? But the Apostle knew what hee faid, for if wee bee fafe from the euill Angels themfelues, then furely wee are fafe from their workes if any thing can separate vs from God, then finne canand if finne can, then the cuill Angels can: But the euill Angels cannot, and therefore finne, which is their worke, cannot: So farre as sinne preuailes, so far it may separate vs; if it prevaile for a time, then it les parates vs for a time from God, that is, in our fense and feeling, but fuch breaches are made ve by daily repentance, faith, and Christs intercession; but if it prevaile for ever, then it will separate vs for ever from God; but they cannot premaile oner the faithfull for euer. But when the Apostle tells vs, the cuil Angel shall never separate vs from God, it is as much as it he had faid, that God will not fuffer vs to be wholly o uercome of finne, 1. lebn 3.9. nor to fall intolchole fins thannay separate vs wholly from him; for then the coil Angolismunifequence, if finne may, which is their thinty worke.

worke. Here is the love of God in Christ; first, Gods love, and love coversa multitude of finnes, it is fo with men, much more with God; and fecondly, Christ Iefus he takes away our finnes, and harh pulled down the partition wall of our finnes, that they cannot feparate vs from God: So wee fee that neither the euill Angels themselues, nor their temptations, nor sinne can euer separate vs from God. These comforts God affords vs in his word for his children, and therefore let vs rake hold of them. And now that wee areto come to the Sacrament, what vie are wee to make of it? The Sacrament is a Seale of Gods Word; then make this vie of it, to seale up that Word to our foules that wee have now heard: The Sacrament feales and sweares to vs, that all is true that God faith in his Word the Sacrament is a pledge and token that God gives ys of the truth of his Word: Hast thou heard then, that all the euist Angels with all their power and malice, shall never bee able to separate thee from the love of God in Jesus Christe then now receive the Sacrament as a scale thereof, that as verily as thou receivest the Bread and Wine, forruely dost thoursociue the Body and Bloud of Christ, that is, the benefit and the merits thereof, the love and mercy of God in Christ, and therefore take Christ here, and take all things with him; Hee that gives thee Christ in the Sacrament, gives thee all things with him, grade, mercy, pence, comfort, forginenesse of finnes; and what not? Therefore let vs now make vie of the Sacramento feale up the truth of Gods Word to vs, that weehaut now heard, and lervs introde God to ftir vp our hearts to a holy vie of it, that fo it may affire vs of thereo tainty tainty of our faluation, and let vs not liften to Sathan, but let vs hearken to God in his Word & Sacrament, that so wee may stand fast, and having fought a good fight, and finished our course, we may enjoy the Crown

of life, which God will give vs at that day.

The last Vie is for instruction, teaching vs to vie the meanes for the procuring and enjoying of this fafety, for though it be certainely confirmed, that the euill spirits shall neuer preuaile against vs, neither by themselues, their temptations, of our sins, to separate us from the love of God in Christ lefus; 'yet fuch meanes must of necessity be vsed, whereby this end may be attained vnto: and take this for a warning, that they that are not careful to vie the means in some true measure, may justly suspect, that as yet they have not any knowne interest in this priviledge: And therefore here wee must learne, first, what wee are to awoid; secondly, what wee are to doe, that so we may enjoy this fafety; and thirdly, the meanes to helpe vs in both these. First, what wee are to avoid; and first, doe not thou dare them nor prouoke them: It is not good to prouoke Waspes and Horners, but it is much worse to prouoke Diuels. Some rude people will dare the Diuell, and challenge, and bid the wicked fiend to come if hee dare, and to doe his worst, &c. Silly wretches, the Diuell laughes at them to fee how foolehardy they are against him, that hath them in his chutches already : Nay beloued, these enemies are eagar enough against vs of themselnes, they neede no prouocation, as long as hee is the challenger of vs, and giusahoun feron vs, wee have out warrant to fight against him, and a promise of protection and delive 511 rance

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rance: But when wee are the challengers, and give the on-fet vpon him, if etter wee bee foiled, as viually it fo falls out, it was our owne feeking, and wee have our mends in our owne hands. Secondly, raile not at him, nor revile him; though hee come against thee as Golish, railing against the living God, curfing and blaspheming, yet der thou goe against him as Danid, peaceably and holily in the Name of the Lord of Hofts, and then bee fure of victory, Learne of the Arch-Angell, Ind 9. Not to raile against the Dinell, but fay as hee faid. The Lord rebuke thee; and if it be fpo. ken in faith, it is the foarest sneape, that thou canst give him: not, I defiethee, august curfed fiend, and fuch like; thefe are but bug-beares: but this, the Lord rebuke thee, being veteted by faith on earth, and anfwered by audience in heaven, quailes him foundly. Thirdly, reason not with him; if once hee can bring thee to parlee with him, as hee did Ew, then hee hath halfe carche ther already; Hee is a conning Sophister, he will put many trickes and fallafies vposithee: and hee is a ftrong reasoner; no man is able to answer him in reason, though he should vse no deceir. Fourthly, beleeve him not, what foever he faith withhou be leeue a common lyer the is the common father of lies, and of lyers too; though he speake truth, beleeve him not in the speaking of it, for hee hath some finisher intent in it, it so he lyes even in speaking truthe This is the first in-let of Sarban into the heart, to belorue his luggestions, and therefore beleeste nothing that comes from him, hold him pot paries and he finil never hur thee. Lastly, give no way to him, no not inchessal passage; hee is a subtile Sergent of heager in Buthe rance

head, but the fastening of an cuill motion ypon thee.

he will soone winde in the whole body.

Secondly, here wee must learne what is to bee done, that wee may bee in fafety against these cuill spirits.

First, we must stand fast.

Secondly, wee must refist; But you will fay, what cares hee for any refistance ? yes, hee doth, lam.4.7. Resist the Dinell, and bee will flye from you. 1. Pet. 5.8,9. Your adner farie the Dinell as a roaring Lyon, walketh about seeking whom hee may denoure.

Thirdly, here we must learne the meanes, both how

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The third is weapons; specially sword and Backler, the Word and Faith.

The fourth is Skill. The fift Courage.

The fixt Watchfulnesse.

The seuenth Prayer.

The eight Patience.

The ninth Perfeuerance.

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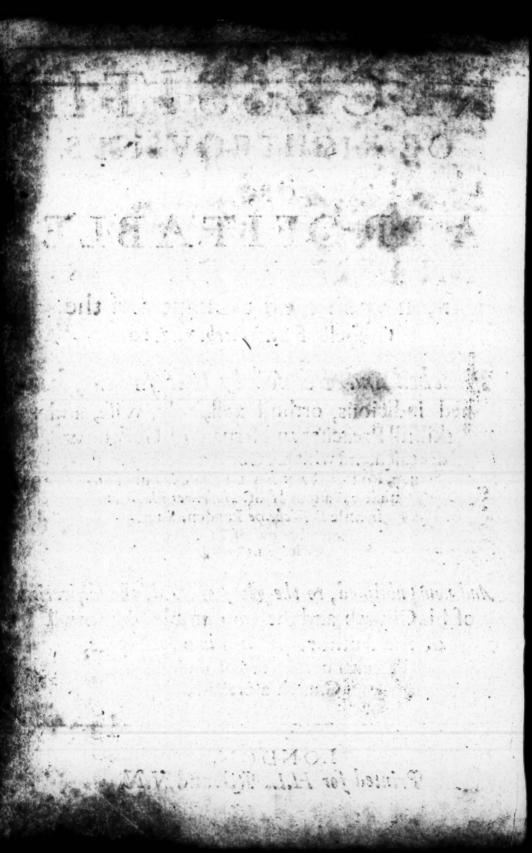
mon vpon the fift Chapter of the Gospell of St. Matth. vers. 20.

Preached and Penned by that famous, learned iudicious, orthodoxall, holy, wise, and
skilfull Preacher and servant of God, now
deceased, and with his God triumphing in heauen, I ohn Randall, Batchelour of Diuinitie, Pastour of St. Andrewes Hubbart
in little East-cheape London, Sometimes Fellow of Lincolne
Colledge in Oxeford.

And now published, to the glory of God, the edification of his Church, and the honourable Memoriall of the Author, by William Holbrooke,

Preacher of the word of God, in the Church aforesaid.

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THE LADY BENNET,
Wife to Sir lohn Bennet, all
happines here and hereaften
be multiplied.

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by the death of that sernuant of Goo, Master Randall, who was to you (whilst hee lived) a faithfull and able counsellour, both spiritually & bodily, and from whom you

received great satisfaction, direction, & comfort in all distresses, when some you resor-

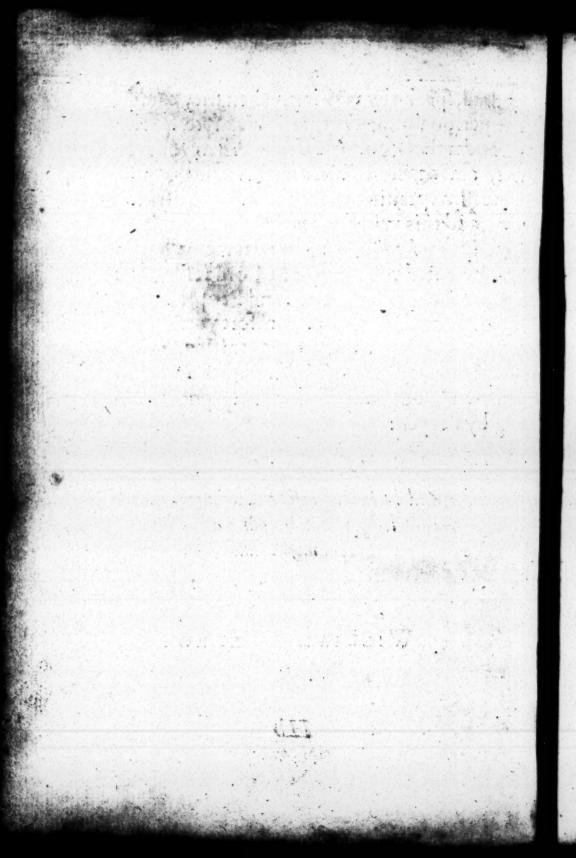
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ted to him, as you have oft contessed, to the glory of God. And as your love was great to him, manifested many waies whilft heliued. and in his ficknesse, and since his death, by your much lamenting and weeping for the death of him, that a man may say of you, and your loue to this man departed, as the lewes did of our Sauiour, concerning his loue to Lazarus, when he wept ouer him, Behold, how he loued him, loh. 11.36. So I know your Ladiship will bee ready to receive, and yeelde your best countenance to whatfoeuer was his; whereupon I haue made bolde, in testimony of my thankefulnesse to your Ladiship, for your readinesse (lately) to doe me good, here to Dedicate vnto you a Sermon of his, preached and penned by his owne hand, as it commeth to your view: I need not perswade your Ladiship to accept it, I know the childe shall bee welcome, both for it owne and Fathers fake, especially, confidering, that it will (in some fort) supply the losse and absence of a profitable and dear friend, who though you cannot hear, nor see any more speaking vnto you, and counselling viva voce, yet you may heare and see counselling you by this and other of his writings; for friends absent, whether living or

or dead, speake by writing, when they cannot bee personally present, and viva voce speake. Consider then (good Madame) when you read this, and other of this mans writings, you heare him speaking vnto you, and counselling you, and this will bee motiue enough to perswade your Ladiship, to entertaine what is here presented vnto you. The Lord Iesus, that Counsellour of his Church and People, by his Spirit counsell, direct, and comfort you, and so supply the lacke of this, and other friends: hee being in stead of all; To him I doe and will commend your Ladiship for every good blessing by Prayer:

And in Him I rest, and acknowledge my selfe your Lad iships most bounden Friend,

WILLIAM HOLBROOKE.





TO THE RELIGIOUS GENTLE WOMAN,

Mris. THOMASIN OWEFIELD,

All happinesse in this life,
and that which is to come
bee multiplied.

Good Mris Owefield,

fame with the Lady Bennets aforesaid, both in respect of your losse in Mr. Randall, who was, as to her, so to you, a faithfull Counsellour every way, as you have

often confessed, and also in respect of your love to him, both in life, sicknesse, death, and since, only the oddes is on your side, in that you have not onely in your own particular sustained a losse, but your family also, by the death of that worthy servant of God, who oft instructed them in the way of the Lord: considering, I say, your case to be like vnto the fore-

faid Ladies, in the forefaid respects, I have made bolde, as a testimony of my thank efulnesse for your love divers times shewed vnto me, to Dedicate this Worke also to you, that your losse may (in some sort) be supplyed, by seeing and hearing him speaking to, and counselling you, in Print, whom you so reioyced to see and heare speake, when he was living by word of month. I make no question of your acceptance of what was his, as this was both penned and preached by him, as here it commeth to your view: My desire shall be to God for you, to blesse this and all the labours of his, which you have enioyed any way, to the furthering, edifying, and confirming of you and yours vnmoueably in your present faith; which God grant for his Christs sake, in whom I am,

And rest your much
bounden Friend

WILLIAM HOLBROOKE



THE NECESSITIE OF RIGHTEOVSNES.

MATTH. 5.20.

For Isay vnto you, Except your Righteousnesse exceed the Righteousnesse of the Scribes and Pharifees, you shall not enter into the Kingdome of Heauen.



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S S Soone as our Saujour had wonne certaine Disciples and Followers to himselfe; some by his Word and expresse Commandement, as Peter, Andrew, Iames, and Iohn, whom hee called from their Nets to

follow him, that hee might make them fishers of men, as it is in the fourth Chapter of this Gospell, vers.22. & some by his Doarine, teaching in their Synagogues, and Preaching the Gospell of the Kingdome, vers.23.& other some by his Miracle

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healing the Lunaticke, curing the Palsie, disposses, sing the Diuck, and helping euery sicknesse, and every disease among the people, as it is versized. So that there followed him great multitudes out of Galilee, and Decapolus, and Ierusalem, and Indea, and from beyond Ierdan, as it is in the 25. verse of that chapter: As soone (I say) as he had so done, hee went vp into a Mountaine; and his Disciples thither resorting to him, he opened his mouth, and made a Sermon to them, as it is in the beginning of

this Chapter.

In which his Sermon, having first proposed vnto them whole troupes and multitudes of bleffings, and withall, shewed them how to attaine therunto, he gives them certaine necessary instructions for their vocation, and that especially they should be carefull in doing good workes: that whereas they were the Salt of the earth, they must not be vnsanoury, but by their good example season the hearts of the people; and whereas they were the light of the world, they should so shine before men, that they seeing their good works, might glorifie their Father which is in heaven, as it is vers. 16. And because the Law and the Prophets of God, are the onely rule of good workes, therefore vers. 17. he puts them in minde of them both, shewing, that he is not come to deftroy them, but to fulfill them; & therefore how soeuer he preaches faith, & the free remission of sins, and the glad tydings of the Gospell, yet hee is fo farre from abrogating the Law, from difanulling good workes, that contrariwife, the chiefe end of his comming was to establish good

good workes, and to fulfill the Law. For as a Painter, that hath first cast his ground of white or black, or any fuch colour, when afterward he staines itagaine in fundry places with fundry other colours. to fashion his worke, cannot bee said to destroy or quite deface his ground, but rather to garnish it. and fill it vp, and make it perfect: euen fo our Sauiour, comming to teach vs the right sense and vse. and end of the Law, cannot be said to destroy the Law, but rather garnishes, as it were, the ground of the Law with his true interpretations, and right yses, supplying all the imperfections therof, and filling it vp in every point, fo that, as it is in the 18. verse, not one iot or title thereof should escape vnfulfilled. And whereas the Law was, before, depraued, and fo the people feduced and deluded by the Scribes and Pharifees, therfore in this his Sermon he examines their falle glosses from point to point, and reformes all their depravation of the Law, laying this verse, which I have read vnto you, as the ground of that which followeth: wherein he diffwades, & brings his Disciples out of conceit with their former Teachers, he feekes to purgethem of the old leaven of the Pharifees, & would not have them retaine the least smatch or rellish thereofithe very righteousnesse of the Scribes and Pharisees must become odious to Christs disciples, rour righseousnesse, saith he, must exceede the righteousnesse of the Scribes and Pharisees. Neither was this onelve counsell or exhortation, as though it only were a thing meet and convenient for his Disciples to be botter then the Pharifees, and he would faine have them

them fo tobee; but this is an absolute Precept, of great waight and importance, it is as much as their foules are worth; for, except this be fo, they shall neuer enter into the king dome of heaven. And that they might consider the better of it, and beleeue it more certainely, hee tels them, that this Doctrine is not from earth, but from heaven, it comes not from man, but from God; I fay wate you, faith our Sauiour. that it is fo indeede. For I fay unto you, except your righteousnesse &c. So then this Scripture is a kinde of Intermination or Threatning, which our Sauiour makes to his Disciples. Wherein we may obferue : First, the Asseuerant manner of speech here vsed, Christ faith, I fay vnto you. Why, all this chapter is spoken by Christ, for it is a Sermon that hee preached to his Disciples; but he would have this Doctrine sticke more closely to their hearts, and throughly confidered about all other points, therfore he layes it before them, nay, he fastens it v pon them with special termes of Asseueration, I fay vnto you. Secondly, the Dutie which here is required of them, and in them of vs, their right eon fne ffe muft exceed the righteonfnesse of the Scribes and Pharifees. Thirdly, the Penaltie here threatned them you default of the performance of that Dutie, euen the losse of Heaven it selfe, you shall not enter into the Kingdome of Heaven.

First, of the Asseuration, Isay unto you. As if our Saniour should thus have spoken to his Disciples; The Scribes and Pharisees, have seduced you, and taught you all this while erroneous Doctrine, they were blinde Leaders of the blind, but I that am the light

light of the worldy I teach you better Dottrine 14 fay voto you other wife then chey did. The Scribes and Pharifeestaught you, that externall and our ward righteoufneffer was fufficient to faluations they are lyars : but that another ruth, a fay worth you otherwife. The Scribes and Pharifees raught you that the Law goeth no farther then to the outward man, it fpeakes nothing to the inward motil ons and affections of the hearty are defrivers and corrupters of the Law : but Ithat came not to deftroy the Law, but to fulfillit, Ithat was prefer at the making of the Law, 1 that was an agent in the publishing of the Law, I that came out of thebby fome of my Father, to teach the right fenfe, and the true vie of the Law, I fay voto you otherwise, that except your righteoufneffe exceed, &co Oras If out Saujour should thus have spoken to his Discipter See that you make no doubt of the truth of this Doctrine for it is I that speake it therefore beleeve it certainely; Ifay. You need not suspect any dans ger in it, for it is I that fpeake it, therefore receive it ioyfully; Isay. Let it not flip you without due. meditation; for it is I that fpeake it, therefore rememberit carefully of fay. See that you faile not to yeeld present obedience to this Doctrine, for it is I that speaked therefore practife it dutifully I for were an inkling, to where on their wits by. nor ont

Lifer. Very fully doth this word, say, agree with the person of him that speakes it. He saith here with I far, who is indeede properly him withing the Substantial Word himselfer This is peculiar to let sus Christ, the Sonne of Ood, the fecond person in

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the ener-bleffed Trinitie, to reveale voto ve the fecrecies of God, and by the words of his mouth, to teach ve the way of our faluation. At fundry times and in divers maners, faith the Apostle, God spake in old time to our Fathers, by the Prophets, but in these dayes hee hath spoken voto ve by his owne Sonne, Heb. cap. 1. vers. 1. 2. He hath spoken, saith the Text, not onely by his Messengers, but even month to mouth, and sace to face, as we see in this

place, I fay ynto you! : we dit to an improvious

Manythings our Saulour knew within himfelfe. which were not meete to be imparted to his Difei. ples ; butthis was a matter that concerned them very neere, and therefore he tels them of it, I far wato you. Many things our Saujour was to tell his Disciples, but they must first bee growne to some better perfection, according to that lobn reits. have many things to fay vato you, but you cannot beare them as yet: but this was a principali ground worke of that holy Religion which hee was afterward to build up in his Disciples hearts, and therefore it is one of the first lessons he teaches them, one of the first things that hee faith vnto them. Many things our Saujour would have his Diferples acquainted withall; enen whilft they were nouices in the Faith, whereof he gives them but onely as it were an inkling, to whet on their wits by fome Par rables and darke speeches, leaving it robee found out by their owne industry : but this was a maine point of their faluation, and therefore without any Parable, without any circumledución, without any trope or figure at all, hee tells them of it openmil:

lyand pleinely, invery expresse termes, & fay wall to you no your it is early lagled you're clooded.

Vito ren. Ifpeak notto the Scribes and Pharifees; they are ignorant, and let them bee ignorant fill but it is you that I defire to inftruct, and therfor I fay vnto you. You, that looke for a portion in my Kingdome, this is a leffon for you. Ton, that I have made specialichoise of to preach my Gospel. this is a leffon for you. I fay idto you, first that you might learne it and practife it yout felues, and I fay itho you, that afterwards you may teach it toothers, For as it was in that miraculous banquet, when fine thousand people were fed with five barley loaves and two fishes, our Saujour tooke the victuals, and gave first to his Disciples, and the Disciples gave to them that were fet down as it is the fire i cuen fo in this spiritual banquet of feeding foules, our Sale moon first gives this he wenty food to his Disciples. I fay word too, faith he, that his Difciples might afterward deliuer and impart the fame vnto others. Briefly understand him thus, I say vnto you, as if he should familiarly conferre with them on this mannersham your Maftenand you are my Disciples, andi I would fain chane routo bee faued, how focueralle the world peedes besides therefore I say wato remo young beginners & petrie Schollers are raught by those that are of a higher fourme, and of longer: flanding then themselves are, but the greatest and bolt Achallers are raught by the Matter himselfe a and therefore, bow deudr your put delocitions being but its it were) young Schollers, baucheene single: by Male on Elies; on Some one of the Prophers and bas

Fhl.82.5.

a John 7-9.

Prichs yerran, as being the highest Scholiers in the Schoole of my Golpel, you I teach in my own person, I say unto you, that a corpt your right confine of a he true meaning of the Assertation Now let vs see what profitable Observations may hence bee gathered for our Instruction.

And first concerning the Author and Teacher of this Doctrine, which is lefus Chriff himfelfe, who here faith afer. Behold here, Beloned the wonderfull long of God rowards mankinde's He had vied the Ministery of the Patriarkes to in Aruchtely Families what that did not fatisfiching. He had vied the Ministerie of Moss in the Law, so instruct his people, but that ditt bot fatisfie bihr. He tind vied the desinisterie whihe Propherson in Amot their but that did not fatisfiction Her had vied the Winific ry of the Priests and Lewises to infleach them; but shardid wer latishe him : yea, he had vied the Miniflery of lehan apriff, one that was greater theha Prophet, and yee that did not facisfie him. And there fore afterall those, he fene downe his owne Sonne into the world, no speake voto men face to face. and to infrost them in the marces of their faling tion. And this his houe will appeare yet del beethe greater, if we confider the desperate tell atchetich the world in those times were come varo; all the foundations of the earth being out of course as the Palmin speakes | land the whole world then by high downe in wickednesseas the Apost le speaker land there is as much there infind and by car Santons, when the winds law is this Disciples from the Settlets Prieffs.

Pfal.82.5.

1 Toba 5.9.

and Pharifees, as being corrupted them felices and corrupting others. They face in the chaire of Mes fest and from their mouthes the people were to require the Law, & the whole full flance of faluation both for life & doctrine : they were the very light and the eye of the body of the Church that then was Now the eye being wicked, & the light being darkned. Of how great was the darkent feof the whole body ! In the middelt of this darkenesse came the true light of the world, to clear the Daw, to cleare the Doctrine of Talumient to loafe the workes of the Deaill, as himfelfe fpeakes, that I John 3.8. whereas the Scribes and Pharifees, Sathans infirmed ments, had raught the people hypocrific, he might connect them from being hypocrifics, and reach them true right could like the parties of definition; hee might rectifie their courle, and hew and leade them the ready way to everlatting life. word W. at

Herethen we learne, with what rendened to chibrace, and in what price to theemethe Cofpells Christ kimilate beeing both the Author, wand the Moldinger thereof If there were no harifely dafon? but onely because telethe who to ine of out awas familion, we were to cheens of it very highly obus how that we Re Broomes from Headen, that Chris himselfe is both the Author and Mel lenger of k, Ohthow destroand precious on heit to bremnovs !! This little whentithe Avonic makes of in med; with extracent a vertes where the compares the Gospellwith the word of Angels, that it with the Limit which was given by the hands

of Angels: If it were fuch great danger, to negled the word wherof the Angels were the Mellengers, how that we escape if we neglect the great faluation, ouen the Gofpel, wher of Christ himself was a Mellenger. who is much more excellent then all the Angels are, as he had haved in verse 4. of the former chapter? So likewische compares it in the same terms of amplification with the word of Mofes, Heb, 10.28,29 He that despifes hithe law of Moses, he dieth without mercy of how much forer punishment shall hebe worthy, wsh treadeth underfoot the Son of God, and the Golpel wherefite is a Messenger: For as he had the wed before, ch. 3. v. 3. Christ was far greater then Mofes, Were this imprinted throughly in our bearts as is ought to be, that it is the word of Christ, we would be more rager endefirons of it then now adaies we are: Confider who is the Author of is and what great danger there is in refuling & neglecting it. We should flock to Christ as to out prey if wet were true Eagles & refort to him in great abudance, as we read in the Gofpel that the people flil preafed vpon him, & ran aften him, &thronged him for the earnest defire they had to hear him but now as Chif come roys, picis burwe wildcarce to much as flop out of our doors to hear him; or if made it is but fratteringly, & sparingly, as if a man should gather grapes after the vintage. Is this the fruit of lo many happy years of the preaching of the Cofpal among A ystandasthis warns us to this flafter the werd more earnefuly, so also to imbrancis more reuerently being oprihe, word of any morrall man, but as and ndeed, the word of the cuerlining dedict Think

not when you hear the word preached that it is the Minister only was speakesit; for it is the Lord blat fpeaks it; and it is he that faith, as here on his Difeiples, Ifar unid you. Again, here we fee, when we are in any error, whither we mult go tolbe reformed to uento Chrift himfelf, by who the diftiples are here reclaimed for he is our onely thepheard that must bring vs home againe, when we like loft thee peare gon aftray he is our only maffer as he is railed, were 22.8 who mult correct albour errors and when foener we feele any ignorance or blindnes poffe feour hearts, he alone iristo who we must pray with Did raling.18. nid O Lord, open toon mine elec that I may fresher ondrow things of thy law. Secondly, concerning his delinery of this Doctrine, He faith Wherin he gives vnto all the Ministers of God, and able pattern of that ditty web is laid vpointhem, they must not bee tongue ried, hor dumle but they must preach & deliner the Lords Meffage buto his people A nedefficy 1 Cor. 9.16. is laid v pon vs and wo vate vs if we do not preach the Cospelitisthe bively voice of the Minister we God hathordaind as an effectual infrument where with to fasten his word v pon the harts of those that shall be faued and therefore for signafake we mill fay 42.15 not hold our peacelnor be either afraid, or valeady to speak Oir Sanionrihere by his example in freaking to his difciples dorn flow (ve our dary that we ought to preach; and withall that le cannocaway with a dumb Ministry. Thirdly & laftly, cocening his auditors you that is his difciples. Wherin weds ferue; first; barour Saniour hadia wory foreigil ente ouer his difeipler, that who reasthey were logarate ficel

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to fuch an execulent office, asto preach the Gofpel. and retaining to fuch an excellent Mafter as Her was therefore he would have them to be more exsellently infruited, both for life and doctime, then others were. Hee had placed them in the world as 2 Cisic vpon the top of an hill; they were in open riew, and energy mans eye would be fastened voon them; and if any grodle imperfection could beespied in them, it would be a scandall to the Word. areproach to their mafter, a diferedit to their calling, and their cull example would forced it felfe like a rimning fore to the infection of clany others, and therfore he would have them to be better then ordinary, their right coulnesses exceed the righteoulgeffe of the Scribes and Phanifees. Now as our Saniourfaid, Marke 13.37. Those things that I say enteryon, I fay vinto all men , fo, the famewhich is here spoken to his Disciples, he faith it also ynto you, behated Brethreh, and to as many of vs as fuececdethemin the worke of the Mipistry. Let's carry a watchfulleye over all our waids after weaboundle others may be good examples. And as the Lordexhortshis people, Hof.4.15. Though Ifrul play the Harlos, yet letnot hadah, foilet vis beware shatthowfolciseit the Scribes & Pharifers dole walke amile, how focuerthe common people beenight gent in sheir waies) wet wathan arenfithe Ministe ry beccarefull to line with dur giding any infloccation of reprode. We are, on fould be, the lights of the world, let not our mil demeanour blentish that light of God chanis within vs. We are of froud beethe Salt of the carries levys not bee yafadoup, leaft 03

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lead webecahous span the duby dill, emongishe filthand milh of the world; letvs duoly confider, that the Lords of the dredite doth in fome for rel ypan our froulders, and that many other mens foulet do hing sponsoir own meckessing that the Lord having given more votovs than vato others, will acquire much more of vschan of oillors chere forciforthe pandemarple of others praif that doe not mainstyler for the laning of our own fooles, or, if we regard nor that we are he leaft for the glofifying of Gods thost bleffed hame girow hoferless worded befredhyou steevs every onclooke wato our felues, asche Aportle couplete vs, and frine to as our Sanionettere withethit Difciples to deep " Secondly ple may bere observe the wish with the of our Santoing in making speciall choile of translable and towardly minds grow hom he dorh deliver this Doctrine : If he had vitered it so the Scribes and Phanifets, he had but friden again ff the freame's they would have beene to faire from beleeving it, that contrariwife, they would have with food it with all their power , and defied the Teacher, and becamore ideenfed against him, as afterward they werd in the like twee Like had presched to the combinimpeople; skey would have muribared kgainfhir,as beingia new Dottrine, quite contraly to the wifedometof their forefathers? If he wife boken eithorhichigh Priests and Elders, they would havie scouled him, spiron than condemned him; ereci-fied him, so between the did. Therfore he miles ज्या वर्ता वर्त स्वरूप के स्वरूप के स्वरूप के स्वरूप के विष्य के स्वरूप के विष्य के स्वरूप के स्वर्प के स्वरूप के स्

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as beknow Wouldbefinder to receine, readiento beleeur, and forwarded to brattife his wholfome in. Arudidas a hol peeks into his Disciples! Neither is our Savioun valide himselteninthis course, for it was the drdingry conour of his proceedings; he was alwayes very wife and wary in difpoling of the my. Beries of God We read of the high Prick Mar. 14. 60, that he questioned wich our Sanigun about the defactiving of the Templey and building it agains in there dayes but our Sanious would an fiver him methings hokoew that the bigh Peleft was not a fit man ad beare of fuch amatten Likowife be Herid canke as in that he questioned with our Sadidurabout many things, but our Saujour aufwered him nothing. He knew that Herad was not a firm witter For fuch masters Likewise of gilms Johl 8:38 that he asked out Sautour, what was Truthe But our Saviout shaugh he neutrinas akomt of moother or Suppresserbouturb, giucabin boanswet: hee knew that Bing drag more he Schollet to Harn the with. But about all orders he makes himself in oftenice to the woman of Cankans May aris, 26 Withere he gives the fame reafonof, that, aftion & ofall other of the famohind bernufe it man mat midet totake thanhildrens foread and taking it puto degges. To the fourth of take - yer an there we may kee, where our Shuioumhad done many thiosain Separation of his owne nebord. which herefuled to doe in his owner Golincey, though they requested him carneftly. What was the reason horeoffiches of one tele your was incredelites aget fur the vabeliefe of the people! May, Christ himselfe telles you yeth 24, that is was the wayway wardnessend properties his owner later on, who would now accept of a Properties in his owner Country in how see therefore that our Saulour in great wisedome distribute separate and take his Disseless apart from the multitude into a mountaine, as it is in the first verse of this chapter, and there by themselves alone, doth communicate these heavenly mysteries vatachens, as being sittest for each other is they stittest for those mysteries, and those mysteries sittest for those mysteries in the strong situation of the saulous situation sit

This Doctaine which affoorde vs a recofold Will First, here is matter of Imitation for vo that are of the Ministrie, teaching vs, after the example of our Saujour, not to impart the mysteries of saluation to allmen indifferently, but rather in wifedome to make choile of our Auditors, as meere as we cand to whom we deliver them. A practice which our Saujour dorh notionely countenance by his example, in the execution of his owne office; but hee gives the fame also in charge, by way of precept viv to his Disciples in their Commission. For so wee reade, Met. AD. Into what foewer City on towne you enter inquite who is worthy pain : As if the frould fay, Asmany as you and chobe vitio they, and vinacro heare your words, have no dealing with firetonerfons, but depart from them; and fildle of the very duft of your feete, for a with effe against them ? For as the Machines when they were among the Bubles signs, did hang Mptheir Harpes vipon the Willow trees, and wooldings fine the fongs of Sien in a transchand, as an isiP abraga as a linew together thy figres of change very liparingly pober handled in the but

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who will be ready to foothe active hidly things and se open abeir blafphemous mouthes againforthem Andas Escation frould not have file wood bleking of Babylen his golden Vehments, So, neither ought the precious mysteries of Godro Becommitted to wilfull ynbeleeuers. I feeke nor hereby toinforce an absolute necessicios this practist, actobe alwaies observed, as shough cutry one of vishould bee bound to make speciall choyfe of our Auditors for curry shing we speake, forthisis thing impossible. and ifit could bealmaies performed, yer thefeis no absolutemecelliticimit er fon, stafer mult speake to Phanack, though he know before hand, and bee certified from the Lords owne mouth, that Phough heart inhandned and he will not heare him! And Exercised must speak the words of the Lord province Lowes shough the Lord hour comminely forewanted him that they area fiff-necked sand rebellious per ple, and frich as will not bear chira. Burthle is that which I would fliew you, what an excellent and ne cellary a thing diferention is in the Ministers of God! and how chary wee ought to bee in delineting the my Aerids of Gods that we dobnot give hich Holy things you dogs, inor cast his precious pearles be fore swine And feding it is not in our power hilled make choise of fuch Auditors as shall beefe for the intructions, therefore we must bee wife in making chaife of fuch infirmations as fluil be fir for our Air dicors If shouldest light upon the ethicare pro phanomandwilfull, to them wifi thou speaked in

thing thousand speake of the industries of God;

Exed. 3-19-Exed. 7-2,5,4-

Exech-4-1-7-

the

but when thou meatest, with more towardly de tradiable spirits, such as these disciples wore, these thou must entertaine with such a kindely lesson, as this is which our Saulour here yeth to his Disciples elso

The fecond Vic of this Doctrine is for the people, for feeing our Saujour doth here make speciall choyec of those ro whom he doth reucale these my fleries, here is an usemfor the people ithat if they do not feele the medage of faluation in themselves. northeir hours in wardly admonished in some meafure to true obedience, they are to take a firong pio indice against themselves, that surely the Lord doth as yet effecte them to be utterly vaworthy and whe fit for all goodseffe, that (like dogs and fwise) they are not admitted to such holy Pearles. If the Gospel be hid, faith the Apostle, it is hid to them that are loft, 3 cor. 4.30 And they whom the Lord bath not made aggrainted with the matters of their owne faluation, they are asycoin a very hard and damas. blochare has a fearefull thing to be debarred of the meanes of our faluation, as thefe Scribes and Phat riffies in some fort were deharred inghat the Lord down not with the course of fatuation within their hearing. On the other file, it is a very loy field and comformblebleffing, that she Lord fhould reach vs how wamay he faued as here he teacherh his Difeiples, acquaincing chem in private, and stery familiarly with the ready way to the kingdomoof Heat yen in Let therefore every man throughly life and graming himfelfe, whether by italk the thearing that duer her hath had benefit of, her finder shis fruit mithinfelfe, that becis inwardly admenihad and inclined in his owne foule, to heart the WOW Kk a com-

2. V/s. common and ordinary way of the world, and be take himfelfe to a more first and feuere course of life, fuch as is peculiar but to few, and yet to all Godschildren. For this indeed is the very prefent case of these Disciples; whom our Saurour would weane from the ordinary course of the Scribes and Pharifees, and aduife them a peculiar course of his owne direction And when then haft thus examined thy felfe, if thou doed finde any fach effect within thy foule, then thou must record and magnificthe infinite mercies of Ahnighty God, to thy owne endleffe comfort : but if thou do not feele this fruit within thy felfe, then must thou know that as yet thou art in the fearefull effate of condemnation, and that God hath left the ctotake the ordinary courses that the world is wont to take, that for thou may ft bee condemned together with the world. And this consideration will make thee, if thou haftany foat kles of grave in the availatio rowfer why felfeland continually to ftriue with Almighty God in hearty Prayer, that for his owne glory fake he will vouchfafe at the length to consale and open vnto the the mystery of thy subustibing and withall prospenting heard, than how may office de fraite the fa file, and be leede it, and yeeld neady obedience thereuleror And this much concerning the land puint ipall point that I propounded to your godly eda fideration pour of this Scripture, namely, the manner of his speech, or the termes of Affeueration, whereby our Saujour would itaften this Loffon spon file Difcipliscos have flood vpon irthe longer, because as you fee) it hath ministred voto med good forbof fuch matter as is fivand very pertinent to this present Assembly colu-NOW

Now proceeds weet a than which followes, fo faire forth as the time thall permit in a doing considerdo Except how right confueffe co.] The fercond principall point which hence I observed, was the Due! ty which is heme required of them, and in them of vs. their right confine fe must exceed the right confine fe of the Scribes and Pharifees. Wherein we are to observe first, the matter of that Dutie, it is righteaufnesse: secondition qualitie of that right confueffe, which is here expressed; partly, by way of Negation, not such a righteen melfe win that of the Soribes and Pharifeer a and partly by way of Affirmation, but fuch as befeens the Disciples of Christ the true shildren of God, your right confinesse; and thirdly, the measure of that righteousnesse so qualified, it must not bee feant, but abound and exceede, your right cousnesse must exceede. Or elfe, that wen may draw it into a narrower Division, Thething required is righteoufnelle, which our Saniour describes by way of comparison, with the rightequinesse of the Scribes and Pharifees: In whose righteousnesse he seems to taxe a double defect and requires in the right coulnesse pf his Disciples, the supplying of both those defects. First, their righteonlocses, it was but counterfeit, it was not good enough, and therefore the night coufneste of Christs Disciples must bee la better righteoulnesses and secondly their right coulnesses was very searce and sparing, and therefore the right spulneffe of Christs Disciples must be mores there must be greater fore of rightepulnesse in them then was in the Scribes and Pharifees, fo that it must exceede, both in goodnesse and in greatnesse.

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onfresse : whereby we are to understand the whole obedience which a mandorh owe varo God, both in respect of hisfaith, and in respect of his life; both for doctrine, and also for manners. For indeede, fo much is inforced exactly by the Amithelis, or Opboth against the Scribes and the Pharifees tob. For as it field afterward (God willing) more plaine. lyappeare, the Scribes, they were whilfull in the knowledge of the Law, and the Pharilees, they were precife and formall in the practife of the Law . The Scribes were the men of greatest learning, and the Plearities, the men of enactificing, that there times did afford. Therefore exception being taken would have his Difeiples; both to know the Law bewerthen the Seribes, and to practife the Law ber-ter then the Phirifets Tour right confueffe, faith hee, multexceede the righteoulwelle of the Seribes and Pharifecsboth God, as he hath appointed and prepared's Kingdome in Heaven, Ro, becapiethar is the Holy of Holles, there is no way for any profane or vncleanething toenter intoit : and therefore the Lord requires that every one that would enter therin froud beighteous and help gee ording to that, Pfilis 18.16. This is the gare of the Lold, de Hell. teous half enter thio it. It is the wedding garment which enery one of ve mult be coursed with af, if we would beest gliefts for that wedding feast which the Lord hath prepared in Heaven. The Scripture makes mention of a twofold righteoutherie. Righteoutherie appared. FIFE, tiere is a Righteouthefiethet is within Viour

obedience to the will of God; or at the leaft, our ens deuour to performe it as neer as we can: and fecondly, there is a righteoulnesse that is without vs, which being inherent in Christis apprehended of us by a true and a liucly faith and to is imputed vato vs. and accounted ours, as really as if it were within vs. For true righteousnesse is nothing else bur the fulfilling of the Lawy as contrariwife, fin is nothing elfe but the transgression of the Law and if we do performe the Law of God our felues, here is inherentrighteoulnelle, here is our landitie and holinelle of life. Nay, if we do not perform it to the full (for this nes uer any mortall man could reach voto, but the Son of God alone) yet if we endenour and ftrineto if the best we can, God, that accepts of the will as of the deed as the Apostlesspeakes, dothingreat mercie efleeme it for righteoufneffe. But because this our righteousnes is defective. & too light to be weighted in the ballance of Godr inflice, therefore wee must goe out of our selves to seeke for a better righteousnes, such as may stand before God without controlment, and bee'admitted without any exception; & this is to be found in Christ alone, who onely hath fulfilled the Law in enery point : which if we faithfully lay hold upon, perswading our selues assuredly, that what focuer Christ hath done, he hath done it for vs, then we make it become our righteoufneffe. The inherent righteousnessis the matter of our sandification, & the impued right coufness is the marter of our justification. Now our Saujour requires here of his Disciples, that they should be furnished with both these forts of righteousnesse. How beit, he aymeth principally at our inherent righteouspesse,

that is, our holinesse of life, wherein we must exceed the Scribes and Pharifees. So then you fee, that this is an exhortation to good works. For how focuer our Saujour came downe from Heaven to preach the Gospell, and the free remission of our fins through faith in his blood, yet hee would not have men to think, that faith were enough to faue them without good workes, but as many as looke to be partakers of his merits, they must be carefull to auoyd fin, and zealous of good works, and with all their power endenour themselves to hilfill the Law of God. It is a controuerfie betwixtys & the Church of Emie concerning the necessity of good workes, they charge vs, that we teach the doctrine of faith alone, & trample the doctrine of good workes wheer our feet, and shat we proclaime a Gofpel of libertie and fecurity But this is a manifelt flanden against vs ; for wee doe teach the doctrine of good workes, and exhort men to bee carefull in feeking to pleafe God by holinoffe of life, as carneftly as they doe: True indeed, that we deny good workes to bee necessary in the worke of our instification; for it is faith alone that doth instihe vs in the fight of God: but we hold them to bee absolutely necessary to our faluation: so that our adwerfaries do very deceitfully change the flate of the question that is betwixt vs, bearing the world in hand that we deny all good works, therby to diferedit & reproch our religion. No beloued, we for our parts do very constantly hold, against all the Libertimes in the world, that there neuer was any man, not euer can any man ordinarily be faued without good works. We do indeed magnifie the doctrin of faith; but doe wee thereby disanulithe doctrine of good Workes:

works? God forbid, faith the Apolle: Nay rather we establish the law ofworks, by establishing the law of faith. For when we preach to men the fingular love of Jesus Christ wherewith he fath loued them cuch aboue his own life, &chis own precious blood, which is the matter of our faith: presently wee make vie hereof, as being a very forcible motiue to perswade men, that they should endruous themselnes by all means possible to require this love of chrift, with los uing him again, web is the matter of our good works. But to leave our adversaries, & to come to the present matter it felte, which we have in hand. Our Saujour here exhorting his Disciples to righteous ness, shews vs plainly, what an odious thingit is in his fight, for a manto be a professed Christian, and Scholler of his, when he hath no care to glorifie the name of God, & to grace his own profession, by living righteously in this present world: nay, he shewes further, that all that ever he hath done for vs, he hath done it to this end, that we might still be conversant in the exercifes of righteousnesse. A thing which the Apostle hath fet down in more plain & expresse termes, Tir. 2.11. Where he faith, the grace of God which bringeth Salvation to all men, hath appeared; & to what endithat we should live in security, & turn it into wantonnes? No buttothisend, that wee fould deny all vingedlines & worldly lufts; and that we fould line foberty, & righteoufly, and godly in this present world. And as this duty is laid upon all those that professe the name of Iclus Christ, so it concernes vs of the Ministry more then any other; let vs not content our felies with a vaine shadow of faith, and let not vs thinke, that it is

our knowledge that can tane vs ; for whieffe we have righteoufnes, & that fuch a righteoufnes as is better than that was of the Scribes & Pharifees, we learne burhe case of Christs owner Disciples, euch out of Christsown mouth that we fell not enter into the kingdom of heanen. Wherfore, as I exhorted you before, for know, that Christ doth exhort you in this place to exceed & abound in rightcournes; letit be your daily practife to loyne good workes with your faith, holynes of life with your knowledge, Theferhings teach & doe: teach it to others, & prachile it within your lelues:do it in your owne couerfation; that your good example may teach others to do the same. Frouble notatie heads of your people with vaine & friuolous questions, wherein there is no profit; but let this be your labor, to frir them vo to holines of life. And trouble not your own braines with vaine & idle querkes, wherein is much fludy required without any recompence, but let this be your study even the whole drift & matter of all your meditations, to endeuour your felues vnto true righ. recounses. By this meanes of practifing this duty within your selves, you shall appeare truely to be Christs Disciples: and by this means of labouring to draw others to the performance of this duty, you shall shew your selucito be true Ministers of Christ, well expressing his fashions, who doth here exhort his disciples vnto righteousnes. And thus much concerning the matter of the duty, which is here required, namely, righteousnes, or holines of life. I should have proceeded to that which follows; but I must give place to the time, referuing the rest till some other opportunity, and fo I end. To God &c. FINIS.

DESCRIPTION OF FLESHY LYSTS.

OR,

A PROFITABLE AND FRVITFVLL SER.

mon vpon the first Epistle of St. Peter, Chap. 2. veise 11,12.

Preached and Penned by that famous, learned, iudicious, orthodoxall, holy, wife, and skilfull Preacher and servant of God, now deceased, and with his God triumphing in heaven, I ohn Randall, Batchelour of Divinitie, Pastour of St. Andrewes Hubbart in little East-obsape London, Sometimes Fellow of Lincolna Colledge, n Oxeford.

And now published, to the glory of God, the edification of his Church, and the honourable Memoriall of the Author, by William Holbrooke,

Preacher of the word of God, in the Church aforesaid.

Printed for H.L. R.I. and N.N.

HILL LENGER.

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that it can be and a



THE VVORTHY AND TRVLY RELL GIOVS LADY, THE LADY

WELD, All bleffings internal and external, spiritual and bodily in this lite, and eternal glory in the world to come, bee multiplied.

WORTHY LADY,



T is the promife and word of the Almighty, that he will bonor them that honour him, which extendeth it selfe not only to the time of this life, but to the time of death, and after also this pro-

mise it is our part and dutie to verifie and make good to, and voon the heads of all the people of God, both in the time of their life, death, saftersno wards, that so God may be found true in bis promise, and to doe what hee bath faid; This is done of rus, as by many wayes, so by keeping and beeing meanes of preserving an honourable memoriall of them, that therein they may for euer bee bleffed and bonourable, according to that of Salomon, Prouerbs 10.7. The memoriall of the iust shall bee blessed; and that of the Prophet Dauid, Psalme 112.6. The righteous shall be had in euerlasting remembrance. The consideration whereof mooned me to thinke and consider with my selfe, bow I might performe this Duety to the Authour of this following Sermon, which whilest I thought ropon, I saw no better meanes to performe it by, than by publishing some of his worthy Labours, that lo, (by, and in them) hee might line and speake, though hee bee dead, as it is said of Abel, Heb. 11.4. and be had in everlasting and honourable remembrance to the end of the world. For which end, next to Gods glorie, and the good of his Church, I have published (for the present) two Sermons given mee, by his Executors, which I found in his Studie, perfected, and written with his owne hand faire and legible, aboue any thing which yet I finde of his, as if hee had purposed them for the Presse, and had fitted them thereunto:

one of which Sermons is this following, which I make bolde to offer to the view of the World, under the proceetion of your Ladiship. It needeth not a Letter or Epistle of Recommendation from mee or any other, it is able enough, and will speake for it selfe, both for Methode and Matter, wherein, I dare say, as the Text is Methodically, genuinely, and naturally handled, so the Matter is worthy and excellent, and diverfe passages therein not ordinary; and no bonder, seeing it is the Worke of a skilfull Worke-man, who was more than ordinarily gifted from GOD, and fitted for the Worke of the Ministery, which the Lord appointed him conto. The reason why I attempt the performance of this Duetie first to him, is this, because hee was one that loved mee dearely in his life time, yea, honoured mee much by his high esteeme, and reverent speech to all, of mee, and his countenancing and incouraging mee in the Worke of my Ministerie, for the space of nine yeares left past; during all which time, I exercised my Ministerie in his Charge, with great approbation from bim, and comfort to bim, as bee often confeffed; Mm

fessed; so that I had reason to be first in this Worke, and (Lege calionis) to bonour bim that bonoured mee. I baue made bolde, and beene mooned to Dedicate this Sermon onto your Ladiship for two Reasons especially . first, because of that bonourable esteeme and respect, which (Iknow) is feated in your religious heart, to all the faithfull Ministers of God, and was to the Authour of this Sermon in particular and speciall, whereupon I per-Swade my felfe, that you will esteeme and refeet a Fatherleffe Childe of his, now tende. red conto you, by mee (a Friend to the dead and the living) and affoorde it all the countenance you can, by kinde receiving of it, and other waies, as you would have done to the Authour of it, whom you oft defired to have beene familiar. ly acquainted with, and to have entertained. as you long have done, and still doe, many of Gods faithfull Ministers and Servants. The second Reason is, that I might take occasion bereby, publickely to acknowledge my confained thankefulnesse to your Ludiship, for all the kindnesses you have shewed and done to mee and mine.

This I thought to have acknowledged long before

before this time, by publishing fome Works of my owne, and Dedicating it to your Ladi (hip but have hitberto kept backe for die uers Reasons knomne to my felfe, notwith standing, continuing my resolution so to doe, if God will, and permit life and opportunitie. Hauing thus rendred my Reasons why I dedicate this little Worke to your Ladiship, I befeech you accept them for excuse of my boldnesse in so doing, and accept this Worke as the labour, yea, the childe of a faithfull servant of God, and one that put op many a heartie prayer to God for You, especially Considering, it will requite all the tountenance you can shew it, by the good which (through Gods blessing) it will doe to your Soule, which I heartily wish to your Ladiship, and all that mall creades ito, from Alina that is able with the showers of his Grace to make it fruitfull to you and them. His blessing onely Pro. 10. 22 maketh rich both for Soule and Bodie; without his Blessing wee Preach and Print, and the People heure and reade in vaine.

1

To him that is the onely true God, one in Essence, three in Person, I doe, and daily will, Mm 2 commend commend your Ladiship, in my daily prayers, for attainement of all needefull blessings for Soule and Bodie in this life, and eternall Glorie in the world to come, through our Lord Iesus Christ: In whom

I am, and ener will be at

Your Ladiships Command in the worke of the Lord,

WILLIAM HOLBROOKE.

to him that is the mariy



ESCRIPTION FLESLY LYSTS.

PET.2.11,12.

Dearely beloued, I befeech you, as Strangers and Pilgrims, to abstaine from fleshly lusts, which fight against the Soule : And bave your con-Heiste cher Epicle, louarest enen noinge Comerciace to the Corinidians,



He Church of God having fuffe red a great Eclipse of herglory, hauing been exceedingly diminithed by the falling away of the whole Nation of the lewes a people which the Lord had enot Men peculiarto himfelfe, was foon after supplyed, partly, through the preaching of lounthe Baptiff, and partly, through the teaching and

myracles of Christ himselfe, and parely, through the initery of his Apostles and Disciples, rogether the happy filocoffe that God gane thereuntol.

Mm 3

was, (I fay) soone after supplied, & her breaches repaired & filled vp again, by the conversion & calling of the Gentiles. And because the Gentiles should not fall away as the lewes had done before (for it is the Apostles reason Rom. 11.21. If God spared not the naturall branches, much leffe will he spare the wilde;) therefore the Apoftles vsedall diligencero confirme them in that faith which they had lubicribed vnto. For so it behooved the Lords husbandmen, not only to plant, and fo give ouer, but alforto water that which they had planted not only to fow the seede of the word in the hearts of men, and so leaue of, but also to carry a watchfull eye ouer it, still cherishing it vp, and preserving it from being ouer runne with weedes for pettred with other annoyances.

Hence it was, that Paul having taken paines in preaching to many particular Churches, did not fo leave them, but in a godly icalouffe ouer them, writes Epiftle after Epiftle, sometimes to the Romines, fometimes to the Corintkians, fometimes to the Theffalonians, &c. carnefly folliciting them to fland fast in that faith which they shad received. Hence it was that lames, having instructed the remnant of the twelve Tribes in the faith of Chrift, did not fo leave them, but seconds his preaching with an Epistle written to them for their confirmation in the faith. And hence it was that our Apostle Peter, being the minister of the Circumcifica, as weereaste, Galathians 2.7. haning preached Christ to those Gentiles that first had been converted to the profession of the lewes, and afterward from the lewes profession to the faith of Christ district to the

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them; but writes this and his other Epistle generall to them all, as they were dispersed in divers places, of the world; exhorting them hereby to walk worthy of that vocation and holy profession which they had taken vpon them: and having first shewed, chapter 1. verfe 2. the great mercy of God towards them in electing them to faluation through Iefus Chriff, hee doth thence inforce an exhortation, verse 13, 14,15. of that Chapter, that they must be holy, because God who is their father & hath chosen them. is holy: And having shewed them secondly their Redemption, verse 18,19. that it was not made with gold nor filuer, but with the precious bloud of that immaculate Lambe Christ Iesus; he doth thence infer another exhortation in the beginning of this 2. chap.that seeing they are so preciously bought, therefore they must lay aside all maliciousnes, & dissimulation, & enuy, & euil speaking, & as new born babes, &c. And thirdly having amplified the great bountifulnefle of God towards them, partly by comparing them with others, ver [7,8,9. that whereas Christ was made to others a stone to stumble at, and a rocke of offence, yet vato these hee was an elect and precious stone, whereby they were knir together in the Lords building: and partly by comparing their prefent estate of grace with their former estate of nature, verfe 9, 10. that whereas before, they had lyen in darkenesse, now they were called to a martiellous light; wheteas in times past they were no people, now they are the people of God; in times past they were not under mercy, but now they have obtained mercy hae dorh thence inferred as a were by force

of consequence this third exhortation which I have now read vato you: The Summe whereof is briefly this, to perswade those Christians to holinesse of life : and as holinesse of life hath two partes, so this exhortation confifts of two branches answerable thereunto. The first part of an holy life is, The mortifying and subduing the lusts of the flesh; and to this hee exhorts vs in the first branch of this Scripture, verfe I 1. 1 befeech you Bretbren abstain from, &c. The second part of an holy life is the honest converfation and carriage of our felues in the world; and to this hee exhorts vs in the fecond branch of this Scripture, verfe 12. Having your conversation honest. de. In the first branch, that is, verfe i I. wee may obserue, first, the matter it selte, Abstinence from flesbly lufts; and lecondly, the Apostles enforcing of this matter vpon them, vfing two motiues or inducements to perswade them toit: The first motive is drawne à Conditione fidelium, from the estate and condition of Gods Children in this life, they are Strangers and Pilerimes; the fecond moriue is drawne à natura concupifcentia from the nature of thefe lufts, they fight against the Soule. But yet to fasten the whole body of this exhortation vpon them the rather, hee vieth here two couert infinuations: first, he closes with them by a terme of loue and kindnesse, hee cals them his dearely beloued : fecondly, that hee may the better preuaile with them, hee deales by humble intreaty, hee befeeches them, Dearely beloved, Ibefeech you. But before I come to handle either the parts or the infinuations, I must observe out of the coherence or agreement of this with that which went before, one profitable note for our instruction.

Sceing the Apostle doth here inferre this exhortation upon the rehearfall of Gods blessings bestowed upon his people, as if, because God had so loved them, therefore they were bound to performe this duety towards him, hence I note unto you, that every blessing and mercy that God vouchsafeth unto us, doth effectually call upon us to live in the seare and obedience of God.

For as Isaac dealt with his Sonne Iacob, Gen. 28.1. he bleffed him, and he charged him, saith the Text, he bestowed a bleffing vpon him, & with all he charged him to performe a duty: even so doth the Lord with his children; he gives them bleffings, he bestows mercies vpon them, but so, that every bleffing and savour which the Lord bestows vpon them doth exact and cal for a duty that they must performe towards him.

In the so Chapter of Efer, verf at , 2. The Lord had done much for his Vineyard; it was planted on a very fruitfull hill, hee hedged it, hee gathered out the Rones of it, he planted it with the best plants, he built a Tower in the midft of it, and made a widepreffe therein t and what then aid be all this for nothing? Mo; the Textfaith, Then ingelbooked that in hould bring furth grapes : as if the Propher should fay shecause the Londhad done so much for his Vineyand bladefore het expeded, and grent cause those was the ichould bring forth good flore, of good address. Andthis the Lord himselfe would teach volly the words of his owne mouth: Forin Exeleral al. The Lord bring to deliuter his dawn his people, rais biturghtteliamourofiche Landofiefferttedunofiche house cafe:

house of bondage; vling the rehearfall of his goodneffe towards them, as a most effectuall bond and perswasion to tye them to the obedience of his Law. For thus it was even from the first bleffing that ever God bestowed vpon man, there ensued a Comman. dement ypon it, as we reade, Genesis 2.15, 16. that the Lord placed Adam in the Garden of Eden, and withall gaue him Commandement, that he should abstaine from the forbidden fruit. Here then we see (beloued) the right and true vie of the bleffings of God vponvs; so many mercies as he shewes vnto vs, we must esteeme to be so many spurres, to pricke vs forward to well doing; and to be fo many Mefsengers sent vnto vs from God, to call vpon vs for the due performance of all fuch Christian Dueties as belong to our feuerall callings. Sathan himfelfe, though a malicious deprauer and abuler of all Gods bleffings towards vs, yet doth acknowledge to Gods owne face, that his bleffings doe exact a dutie at our hands. Doth lob ferue God for nought? faith he, lob 1.9. As if Sathan should have faid; It is true indeed, that lob is an vpright and inft man, one that feares God, and eschewes enill, but doth he so for nought? No he hath great reason for it : for thou haft made an hedge about him, and about all that he hath on enery fide. Now (beloued) if Sathanthought it reason that lobshould serve God, because God had bleffed tob; oh, how wicked is our ingractively, if when wee have received favours and bleffings at Gods hands (as we do receive daily) we doe not in lieu and requitall thereof apply our selues to Gods fernice The Apostle in the twelfth to the Research verf. r. harh given vs an excellent President in the

cale: I befeech you, saith he, by the mercies of God, that you give up your bodies a living facrifice boly, and acceptable voto God: Hee hath no better meanes to adjure vs, as it were, and to binde vs to offer vp our selues a living facrifice voto God, than the mercies and fa-

uours which he hath bestowed upon vs. To apply this prefent case more particularly to our selves, consider aright, I beseech you, the case of these faithfull, to whom the Apostle makes this exhortation, and when you have compared their case with your owne case, then tell me, if this same exhortation may not as iuftly, nay, much more iuftly be enforced vpon vs. These were Gentiles, and so are we; these had sitten in darknes, and so did we; these were aliens from the couenant, and so were we; but God had chosen them a peculiar people to himselfe, and so he hath chosen vs; he brought them into a maruellous light, and fo he hath done by vs he called them to the knowledge of his truth, and fo hee hath called vs; he redeemed them with the precious blood of lefus Chrift, and fo he hath redeemed vs; heeregenerated them by his spirit, and so hee hath done vs; therfore this dutie lyes as hard vpon vs as vpon them, and this same exhortation is to be prest as forcibly vpon vs as vpon them, wherefore Dearly beloved, I befeech you as Strangers and Pilgrims; to abstaine from fleshly lusts, which fight against the (onle. Nav, to goe a little further in this application; because God hath gone a great deale further in blesfing vs: they were but young Nouices in the faith. as it feemes to be implyed in the fecond verse of this Chapter New borne baben; but we have beene long trained up in the knowledge, his bleffed Golpel hawing Nn 2

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uing had free passage amongst vs about these fortie yeares: they were dispersed abroad in the world, as appeares Chap. c. verse I. and scattered here and there; but wee enjoy the Communion of the Word and Sacraments in the vnitie of this one particular Church; they wereftrangers where they lined, but we fir at home vnder our Vine, and vader our Figtree, as the Prophet speakes, and Gods holy name be euerlastingly praised for it. We neede not to goe beggethe bread of life in forraigne Nations, for we haue it brought home even to our doores : much more justly therefore doe these extraordinary blesfings of God bind vs to this Duetie, than theirs did them, and much more earnestly must this Exhortation bee enforced vpon vs then vpon them; wherefore, Dearly beloned, I befrech you; you that have received this full measure of love and mercie at Gods hands, I befrech you to abstaine from flesbly lusts which fight against the Soule. If wee had given to him first, then these his blessings had beene but requirals of our former kindaesse; but now seeing he hath loued vs when wee did not love him, feeing he hath thus bleffed vs of his owne free good will, oh, how straightly doe these vindeserved favours of God exact this Christian Duty at our hands, euen our holinesse of life; wherefore I befeech you, nay, you must know that the loue of God doth befeech you, or rather impose it vpon you as a necessary Duty, to abstaine from flesbly lusts, &c. And let this suffice to be observed concerning this point. Now I come to the Infinuations; and first of the first.

Dearly beloved, I call it an Infinuation, because the Apostle by this terme of kindnesse, doth artificially

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close with them, and wind both himselfe, and his exhortation into their hearts. For comonly the nature of Man, when it is counfelled and advised by others. is wont ftraight wayes to look into the heart of his Counsellor, to search out with what affection he fpeakes it, and accordingly as he findes the affection of his Counfellor, so will he effect me of his counfell. If a man willes vs to amend our manners, therby wo braiding vs with our faults, or bewraying any birternesse against vs, we will reied his counsell, though never to good : If a man adult vs to any good course, for his owne profit or for some adventage that himfele may get by it, weerefuse his adifise, though neuer fo profitable : but if once we be perfwaded that he loves vs and that for love and good will he aduites vs to any courfes, prefendly we hear ken to him, and embrace his counsell, and are willing and ready to put it in practife. Wherefore our Apostle deales very skilfully here with these Chris flians, first, protesting his deare and tender loue towards them that hee doth not counfell them to this. for any shame hee would bring vponthem, or for any vantage that he should procure to himselfe, but meerely for his hearty lour and affection that hee beares vnto them, therefore they are inmo bafe; ceyther to contemne it, or suspect it, but rather to enbrace it with all willingnesse. And here is an excellent Rule for vs to frame our counfels by that whenfocuer any of vs reproues his brother for any finne, as for drunkennesse, swearing, vncleannesse, orany fuch prophane carriage, and counselshim to amend it, wee must take heede, that it come not from any gall or bitternesse in our hearts, toor then it marres Nn 2 OUG our Exhortation, and hardens him more in his sinne; but it must come from love within vs, and that from a tender and deare love towards him, if ever we desire that our counsell should take effect with him in his heart, to the reformation of his life, and saving of his soule.

Againe, in that he cals them here his Dearly belo. med, here is another observation offered vnto vs. He had thewed in the former Verfes, that they were the dearely beloved of God, and therefore here in this Verse hee is bold to call them his Dearely beloved . for, feeing that Christ did love them dearly, his Apostle must needes loue them dearely too. For the Lord neuer bestowes his love vpon any, but withall he bestowes many amiable Graces vpon them, such as may procure them love and favour amongst men. I fay not among ft carnall men, that cannot look any farther than vpon flesh and blood, nor yet amongst wordly men, that onely lone those that are like themselves, but amongst spirituall men, such as can discerne the louely gifts and graces of God, shining in a mans soule. We reade, Genesis 39.3,4. of tofeph. that the Lord was with him; Putiphar feeing the loue of God vpon him did fet his loue vpon him too : and in the 21 verfe of that Chapter, the Mafter of the Prison faw that the Lord loued Toseph, and then he loued tofeph too; and in the 41. Chapter, the 39. verle, euen Pharach himselfe faw that the fpirit of God was in lofeph, and therefore hee fauoured him, and preferred him exceedingly. Thus was it alfo with Christ himselfe, of whom we reade, Lake 2. 52. that hee grew in love and favour with God and with men: first in fauour with God, and then with

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men : for men loued him because God loued him first. Here is then a perfect Rule, whereby to frame our loue towards men; if first we behold and deserie in them certaine testimonies of the love of God, then may wee be bold also to set our dearest loue and affection voon them. We must take heede that we bee not too light of our love, in bestowing it voon every one; for our Christian loue is, and ought to be a well fettled affection, proceeding from a good ground, and therefore wee must bestow it especially vpon those whom we see the Lord harh peculiarly endued with his fanctifying and fauing grace: neither yet on the other fide must wee be too sparing of our love, in bestowing it onely vpon some few, that fit our owne humour best, but as many as the Lord hath vouch afed to admit into the bosome of his Church, and to call to the profession of our Christian Faith, (except wee fee in them fome enident cause to the contrary. as that they are hypocrites, or yeeld any other manifelt fignes of impiety) those we must love, as prefire ming and well hoping, that God doth love them.

But how focuer, the Apostle had many respects to draw his deanest loue to these faith said ones, partily, because they becresh is brothle him the self, but finish tacher, because they were his brothle him the Lord, embracing the same faith, worthipping the same said, and shing in the some up to a self and the said th

Instructor, to preach the Doctrine of faluation voto them. For the Ministerial charge, which was affigned vnto Peter ouer the Circumcifion, Gal. 2.7. didknit his heart vnto them, faster than ever the heart of lenathan was knit vnto the heart of Danid; forhat in this respect hee might well call them his dearely beloued. Wherein hee gines an example to the Minifters of God, teaching them how they ought to esteeme the slocke of Christ, whereof the holy Ghost hath made them ouer-feers that they must carry a loue and affection towards them, and that not anie common love, but such as proceedes from the dearest and the deepest seate of their hearts. Deare is that love which must prevaile with vs fo farre as to make vs to lay downe our lives for those whom wee doe loue; It is fo deare, and fuch a great loue, as that our Saujour, John 15.13. tels vs, there can be no greater. Greater love can no man shew than this, when a man bestowes his life for his friends; and yet such must bee the love of a Pastor toward his stocke, even to lay downe his life for them, as John To. 17. A good Shepheard, &c. Thus it was with Mofest that would rather bee blowed our of the Books of the Mintelfe. than that the wath of the Land should bee powied out vpon the Children of Ifrael, Bleed. 32.32. And thus it was with Paul; that would wift him felfe to be separased from Christ for his bredmen and kin fineh according to the Anhadrania. g. 30 And thus Te was with the great Shepheard of our foules, Christ hink lelfe, who did landown his life for his Sheepe, and expose himselfe to all those dangers which by out finnes we had incurred: amildios a sughe to be with all the Ministers of God; they must love their severall Charges, even voto death, embracing them with their dearest affection.

The second Infinuation is in these words, I beseed you. For although by that Apostolike authoritie which he had received, hee might command them, yet he had rather to deale with them by entreatie, to beseech them. For this was a course fitter for him, and fitter for them also. Fitter for him, as being a Minister of the Word; it is for a Magistrate to command, it is for a Minister to beseech; and fitter for them: the young tenderlings of a Vine are to bee handled gently and charily; and so these being but young Christians, as hath beene alreadie shewed out of the second Verse, were to be mildely dealt withall.

In matters of Religion, though sometimes men may bee compelled by ftrong hand, and by force. to obedience, yet the readiest way, either to winne those that are without, or to containe those that are already wonne, in the bond of obedience, is (for the most part) by faire meanes, and by kinde perswaft. ons: Suedenda potius est pietas quam cogenda, faith a learned Father, Sooner is godlinesse fastened vpon vs by perswafion than by compulsion. And the wery Heathen man Senece could tell vs, that in good causes, Facilius ducimur quam trabimur. It is easier to lead vs on by kinde entreaty, than to draw vs on by constraining meanes. Here then is controuled that imperious Spirit which raignes in the Chaire of the Romish Sea, that takes upon him to command allthe world. He challengeth himselfe to be Christs Vicar, and Peters successor; but whether hee bee eit

ther of them, let his commanding courses testific. Christ faid, Learne of mee, for I am meeke and lowely : what meekeneffe is there in him, that fends forth his Mandamu, nothing but commands and threatnings to the people of God? And Peter, as you ice here, befeeches these Christians to beaduised by him : but hee that challenges himselfe to bee Peters fucceffor, lookes for it as a duetie, to be befought and crouched vnto by others, but himselfe will beseech none. It may bee, he fucceedes him in place, though that may bee questioned too; but in meekenesse of Spirit, and the performance of his Ministerial function, hee doth as farre degenerate from Peter, as euer that Idolatrous King Mana Jeh did degenerate from the steps of his good Father Hezekiah. And thus much of the Infinuations.

Now to the parts of the Exhortation; and first, of the former part, contained in the 11. Verse, the mortifying and subduing of the lusts of the flesh. First, of the matter it felfe, and secondly, of the motives, whereby the Apostle enforces this Exhortation vpon them. First, of the matter, To abstaine from flesbly lusts. By lusts we are here to vaderstand, the dispositions, or inclinations that are within vs : by the flesh, we are to vnderstand, our whole nature, and what soeuer in vs is not regenerate by the spirit of God; all which must be abstained from, they must be mortisied and fubdued within vs ; according to that, Galathians the 5. Chapter, verse 24. They that are Christs, have erucified the flesh, with the affections and lufts thereof; that is, they have crucified their nature, and the difpositions of their nature. Every one of these words require a feueral discourse; and therfore I will weate of them severally; and first of the lasts, secondly, of the sless, thirdly of abstaining. First, of lasts.

God in the beginning created Man vpright in nature, and without any blemish: but because Man was but a creature, and therefore could not have all perfections in himselfe, the Lord God furnished him with an holy appetite and defire, whereby he might bee carried to seeke after God, in whom onely hee might finde and enjoy all perfections. This the Serpent perceiuing, tooke occasion hereby to follicite Ene, not to defire to enjoy God, but to defire to become God; abusing this affection that was given to Man to make him happy, and turning it to his vtter bane and destruction. The end which the Serpent proposed to her, to be as God, was a thing much to be defired; and the Instrument which he vsed, the Apple of the forbidden tree, was very pleafant, and much also to be desired, as is said, Genesis 3.6. and fo the Serpent robbed the Woman, and robbed her Husband, and robbed all their Posteritie, of that godly affection, that holy appetite and defire, which the Lord had furnished Mans nature withall. Euer fince which first peruerting of our will and defire, partly, by the propagation of this infection from our Parerus into us, and partly, by the luffice of God, which hath inflicted it vpon vs as a curle of that first since all the whole many of vs are persertedin out wils, and to consupred mall our defires that now the inclinations of our flarer are no longor defines, as they were in the beginning, but they are lufts and coneupileences, nothing elfe but lew and inordinate affections. For as a finite Leaven lea-peneristic whole lumpe, even to his Luft hathinfeacd 00 3

fected our whole nature, that now we are but a masse, and a heap of Lusts. Look into all our affections, they are nothing but Lufts : looke into all our actions, they are nothing but Lufts: look into all our fins, our originall fin is nothing but Luft, as S. lames teaches, Chap. I. Verf. 14. Enery man is tempted, be is drawne away by his owne Luft : and Chap.4. Vetf. I. Whense are wars and contentions? Are they not hence. enen of your Lufts? Our actuall finnes are nothing but lusts, as the Apostle shews, Gal. 5. 19,20. Where he cals the workes of the flesh, the lusts of the flesh, and 1. lob.chapt. 2. verf. 16. What foeuer win the world, as she lust of the eyes, the lust of the flesh, and pride of life, and this is a kinde of lust too. Look into all the parts of our bodies, and powers of our foules; and you shall finde nothing but Lusts in them : our eyes lust after delightfull fights, our eares luft after pleafant founds, our fromackes after sweet meates, our hearts lust after foolish vanities, and the very spirit that is within vs, faith the Apostle, lusteth after enuie, James 4.5. So then the Apostle here exhorting these Christians to abstaine from Lusts, hath chosen a most significant & compendious word, to expresse his meaning, hee bids them to abstaine from Lusts.

Wherein we may observe, first, that this is a generall dehortation from all kindes of sinne, for lust is the generall name for them all; not only against Adultery and wantonnesse, which is the most naturall meaning of lust, but against Pride, and Fourie, and Oathes, and Blasphemies, and every other sinne. For hee would not have the children of God bee free from one sinne, and defile themselves with another, free from Adultery, but defiled with Drug Banesse,

or freefrom Drunkennesse, but defiled with Enuie, but he would hauethem to be entirely holy: and as in the first verse of this chapter, he willed them to lay afide all dissimulation, all maliciousnesse, all euilf speaking; so here he wils them to abstaine from all finne. What is it vnto thy health, if thou bee free from one difease, and thy body infected with another ? thou art ftill but a diseased man : and what is it to the comelinesse of thy bodie, to have a faire face, but to want the proportion of thy other lims? Thou art still but a deformed man: and what is it to the gracing of thy foule in the fight of God, to bee cleare from one finne, so long as another sinne raignes within thee ! but if thou canst sweepe away these lusts which the Apostle here speakes of, then thou art cleansed of all thy diseases to bee a found Christian, and rid of all thy deformities, to be gracious and acceptable in the fight of the Lord.

But we may take this exhortation to be more particular, as if the Apostle should counsell these Christians to abstaine especially from such lusts, as the Gentiles amongst whom they lived, were addicted vnto, that if they were given to riot, these should especially endeauour themselves to sobriety; if they were given to wantonnesse, these should especially labour to chasticie; if they were given to malice, thefe should especially labour to be most kinde and gentle; that, as it is in the 12. verse, when they should fee the good examples of these Christians, they might learne by them to be drawne from their finnes, and so glorisie God in the day of their visitation. Or elfe we may take the exhortation to be yet more particular, as if the Apostle, should here coupfell

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fell them to enter into their own hearts, and there to make iuft tryall what speciall finne they did feele to rage most within them, and therof they should specially labour to purge themselues; for commonly euery man, euen the best of vs all, hath his proper finne, some one fin, and some another, raging within vs aboue the rest; and I know not, whether this be that Malus Genius, that euill Spirit, which the Heathen say, takes possession of every man; but fure I am, that it is the proper lust of our own nature. whether caused by the infection of our Parents, or by the temperature of our complexions, or by some celestiall influence in our conception or birth, or rather indeed wrought in vs by the power of Satan, after wee are come into the world; it is, I say, the proper luft of euery mans ownenature, whereby he is inclined to one vice more than to another. One hath a rouch of Enuie, another hath a touch of Lying, another hath a touch of Euill speaking; in one is a spice of Pride, in another a spice of Wantonnesse; in another a spice of Couetousnesse (I speake euen of the best; for in others it is more than a touch or spice, it raignes in them :) in every one a speciall inclination to some one speciall sinne; and this is that luft which fights against every ones Soule, after a speciall manner, as here is implyed; and therefore he would have vs, as to abstaine from all fins, so to make speciall provision against that speciall Lust which is most rife and busic within vs. Aske thy owne Soule, and examine thy felfe well, whether thouart not more inclinable to one vice than to another; fearch it our throughly in the bowels of thy Name and when thou haft found what principal

finne thou feelest the power of Satan and the desire of thy own siesh most often mouing thee vnto, thou must consider that this is that sleshly lust, which of all others fights most fiercely against thy Soule, and thou must know, that thou art bound to labour especially against that lust, refraining from all occasions and meanes, which may any way tend to the cherishing of that sinnefull and wicked humour and lust in thee.

2. Seeing he diffwades vs here from lufts, we may observe that he would have Christians not only to abstaine from all sinnes, but also from the lusts of finnes, that is, the very first motions and inclinations to finne, for if we do not stop and drie vp the Fountaine of sinne, we shall hardly stay it in the Channels; If we would kill a ferpent, we must crush him in the head; and if we would destroy sinne, we must fingother it in the very first conception . As Danid, when he fought against Goliab, did smite that vncircumcifed Philistine in the forehead, and so such im: even so must wee deale with sinne, wee must smite it in the forehead, and destroy it in the first motion. and the first lust that wee feele within vs. For sodo they that are Christs; as the Apostle shewes, Galat. 5.24. they crucifie the flesh, with the affections and lusts thereof: they crucifie the flesh; there the tree of finne is taken downe: they crucifie the flesh with the affections; there both the fapp and the heart of finne are perished: they crucifie the flesh, with the affedions and lufts thereof; there the roote and all is withered and quite dried vp. In the first shape of Exame verfe 16: Pharach tooke this course to defroy the Male Children of the Mraelitenhe com manded - Brang

manded, that when their mothers had brought them forth, death should bee their midwife, they should presently be killed and made away as soone as ever they beganto live. Let vs learne Pharach his policy for a better practife; feeing we are to fubdue finne, let the midwife of finne beethe death of finne, as foone as euer we feele it quicken within vs. and begin to liue, we must presently stoppe the first breath that euer it takes, and destroy it in the first motion. Learn we this same Lesson of our Saujour : In the fourth chapter of Luke, verf. 5. the Divell came to him, and shewed him all the kindomes of the world in the twinckling of an eye: it was only a shew : but our Saujour could not abide a shew of finne: it was but in the twinckling of an eye; but our Saujour could not abide one glimple of finne, it was (I fay) but a moment of time; but our Sauiour could not abide that temptation should live so much as one moment of time, but so soone as ever it be-gan to stirre and to move, presently he destroyed it.

Now as here is matter of exhortation, teaching vs to beware of the first motions of sin, so here is matter of reproofe of an errour in Popery, that denies these sirst motions of sinne to be any sins at all: they acknowledge Lust or Concupiscence to be the cause of sinne, but that it should be a sin of it selfe,

this they will in no wife acknowledge.

But if it be a finne to transgresse the Law of God, then lust must needs be sinne: Now Saint lobatels vs, Epistle 1. chap. 3. vers. 4. that sinne is nothing else but the transgression of the Law; and it appeares plainly out of Rom. 7.7. that lust is the transgression of the Law; for the Law saith. Then solls

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not luft; fo that Luft must needes be finne. The Law requires that thou fhouldest love the Lordthy God with all thy thought, Luke 10.27. therefore if ever thy thought bee enclined to sinne, (as Lust takes her first hold in our thought) thou hast transgressed the Law, and finned against God. It was but a flying thought which the Diuell suggested into the hearts of the Scribes, that Christ blasphemed when he said to the ficke of the Palfie, Thy finnes are forgiven thee : for fo we reade, Mark. 2.6. they only reasoned fo in their hearts, as if they did not throughly confent vnto it, but it was onely a conceit that runne in their heads; and yet our Saujour checkes them for it, and cals it by the name of euill, as appeares. Matth. 9.4. Why thinke you enill in your bearts? And if it bec euill, consequently it must needes be sinne. How light foeuer these men make of Concupiscence, or Luft, I am fure that Paul felt by his owne experience, and to his great griefe acknowledged it to be finne. as Rom. 7. 20. Not I, faith hee, but finne that dwelleth in me. Their answer which here they alledge, that Luft is indeede sinne, yet not properly, but onely after a kinde of improper sense; if Salomon should heare it, hee would condemne them of foolishnesse; The foole, faith hee, Prou. 14.9. makes a toy of finne: and forely, it is great foolishnesse, to make so small account of Luft, and to effeeme fo light of finne, and to vie fuck a toyish and frigolous distinction in such an earnest and serious marter.

thing dereate be spoken of By the name of fish week archere to be spoken of By the name of fish week archere to be deritand our whole natures for as lift is more

most proper to one sinneaboue the rest, as namely to Adultery, yet is it rightly applied to all finnes, because every sinne is a Lust; so the flest doth most properly fignifie our matter, our carnall and bodily part, as it is opposed against our soule, or spirituall part, yet is it rightly extended to our whole nature, both of foule and body, except we bee regenerate and borne anew; fo that whatfoeuer is in vs vnregenerate, it is here called by the name of flesh. For so it is taken, Mat. 16.17. where Christ faith vnto Peter, Aesh and bloud hath not revealed this vnto thee that is nothing that is in the nature of man, hath taught thee this, but it is the speciall worke of the spirit of God. And in the 1.to the Corint bians, Chap. 2. ver. 4. Jugaris, The naturall man; hee faith not, the carnall man, but even the whole nature of man, foule and all, is fo darkened, that it cannot perceive the things that are of God: and therefore the Apost calls our whole man, Corpus peccati, The body of finne Rom. 6.6. because sinne hath intected our whole man: may, he cals it Corpus mortis, Rom. 7.24. The body of death, because it is in it selfe wholly cut off from the life of God, wherewith we were quickened before our fall. The Reasons why the vnregenerate man, and in the best of vs the vnregenerate part, is called by the name of flesh, as here in this place, are two:

First, because eyther they proceede meerely of the stesh, or at least are wrought by the stesh. Some lusts proceed meerely of the stesh: our originals sin, it is not to bee thought to arise in our soule, for that is created holy, and insused holy from about into cuery one of vs at our first quickening in our Mother; but it is the materials part, the stesh which were discovered.

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from our Parents, that is infected with fin in it felfe. and as foone as ever the foule is vnited & joyned vnto it it infects the soule also. As Cosbi the Midianitish woman defiled Zimri the Israelite, by lying with him, as wee reade Numbers 25. And as Salomons wines, strange women, turned his heart after other gods, I. King. II.4. And fo the fielh which we receive of our Parents, as foon as it is married, as it were, vnto the foule, as foone as they are knit into one nature. the flesh by clipping and embracing the foule, doth defile the foule, and turne it after carnall lufts : and when once this luft, this originall infection hath feized vpon vs in body and foule too, then our nature is become like a fiery Furnace, that continually fends forth many flames of Concupiscence: it ftill egges vs on, and prouokes vs vnto finne, as the wife of Pasiphar did follicite lofeph, day by day to commit wice kednesse, and to sinne against God. Other lusts. though they doe not arise out of the flesh, yet they are wrought in vs by the flesh: It is the old policie of Sathan, to feeke first to ouercome the weakest, that afterward he may overcome the strongest; he set first vpon Eue, that so he might ouercome Adam; and so still hee fets first vpon our flesh, which is the weakest and most inclinable to sinne, that afterward he may ouercome the spirit; which, if it were not for the perswafions and allurements of the flesh, would withstandsinne. For the Diueil could never doe any thing against vs, but that hee findes fit matter in our field to worke upon. As our Saujour spake of bimselfe leb, 14.30. The Prince of this world commeth, and he findes nothing in mee; fo if wee had not any corruption in our owne flesh, Sathan could even : WO

hardly fasten any temptation vpon vs. No, Beloued. here that is verified which our Saujour spake in another cafe, Inimici hominis domestici eim, The enemies of a man are they that are of his owne houshold : and that also which our Saujour proued by his owne experience, Hee that dippes his finger with mee in the dish, it is hee that lifts vp his heele against me ; even the same flesh which we nourish in our owne bosome, lifts vp it felfe againft vs to destroy vs. Here then let the children of God learne hereby to beware of their own flesh, and when soeuer Sathan tempts thee. take heede that thy owne flesh doe not play the traytor with thee, and deliver thee over into the will and power of thine enemies. And let this kindle in energy one of vs. a ferious defire to be diffolued out of this earthly Tabernacle which wee beare about vs; and to be ridde from this treacherous enemy of our owne flesh.

nerate are called after the name of flesh, is, because they tend to the cherishing of the flesh, the carnall or naturall part. For, why doth the Epicure wallow vp and downe in all licentious fineste, and the voluptuous man sell himselfe ouer to the pleasures of this life, and the couetous man obey his vosatiable lust and desire of gaine, but that all things seeme to tend to the cherishing of their owne flesh? I say, seeme to tend to the cherishing of their owne flesh? I say, seeme to tend to the cherishing are so farre from cherishing the flesh, that contrativise they are the very spoyle of our flesh and decay of our nature. Voluptuousnesse is called by the Holy Ghost, there is a finne against a many own body:

body: Gluttony and Drunkennesse shorten mens lines and deforme their bodies, and marretheir constitutions: and couetousnesse wasts away a mans spirits, and sokes up the moissure of nature. Let this therefore teach us to be carefull and circumspect that we bee not decrined by the outward appearance of sin, though it make never such a goodly shew of cherishing out nature, seeing indeed it is the very bane of our nature, hurtfull to our bodies in this world; and the viter destruction both of Soule and Body in the world to come in a constitution both of Soule and Body in the world to come in a constitution both of Soule and Body in the

202. Laftly, we are to speak in one word concerning Ablibaned, which is the third point here to be spoken of Abbeine from flelbly tufts. As a carefull Phylician that is defirous to recouer the health of his parient. doth gine him speciall charge to abstaine from such meates & drinkes as are enemies to his health forthe Apostichere wils this chosen people of Godte ab fraine from fleshly lusts, and to forbeare them as they loue their Soules health. In the first Epistle to the Corine thep of ver. 25. the Apostle enforces this exist hortation vponve by way of Comparison: Energy one that proueth Masteries, (saith he) abstrines from all things that might bring his bodie our of temper ? and this hee doth for a corruptible Crowne; how. much more ought we to abfrain from all Achly lufe which will bring our foules out of temper sefperially confidering that the Crowne which wer strine for is incorruptible and enerlasting in headen. And this is the true. Abstinence which the Lord required at our hands roadfaine from finne, roabflane from lufts to abitaine from the works of the field. Though promined

we should abstaine either from certains meates neuer so precisely, or from all meates so farre as ivis possible, yet if we doe not withall abstain from sinne and from the lusts of the field, it is no abstinence at all, but rather fond superstition.

Wherefore, beloued, let vs hearken to this counsell of the Apostle, and observe it in our daily practife. to abftaine from fleshly lusts. Doth our corrupt nature ar any time aske any thing at our hands & Let vs denvit and fay it nay, and forbeare fuch defires. Doth our flesh sollicite vs to do or thinke any thing that is against our obedience to God? Let vs denie our Ach, and forbeare all such lasts: Indeede if wee were our owne, then might wee juffly take liberty to our felies, and doe what we lift, burthe Apofle, T.Cor.6. 19 itels vs plainely that we are not our own, but are bought with a price, cuen with the most precious bloud of Iefus Christ, and therefore we must be ruled by him that bought vs because we are his, and abstain from our owne lusts, and deny our own Flesh and Nature, because wee are not our owne. Our Sauiour tels vs, we must depy and for sake our selves, or elfe we are not to follow him, Luk. 9.23.

Oh let vs follow him in the regeneration, by abstaining from our sieshly lusts which sight against our
Soules, and so wee shall receive at length the end of
our Faith, the saluation of our soules, even that vncorruptible Crowne, that Crowne of righteousnesse,
spoken of by the Apostle Saint Paul in the first Epistle
to the Corinthians chap. g. vers. 25, and the second Epistle to Timothie chap. 4. vers. 8. which the Lord the
righteous sudge, shall give at that day, to all them
that love that his appearing, and is attaineable by and

promised onely to those that thus abstaine from and ouercome their stessible lusts; which that wee may so doe as we are here exhorted, let vs conclude with prayer, calling upon God for the spirit of power to enable vs thereunto, and that through lesus Christ, to whom with God the Father, and the blessed Spirit, three distinct Persons, and yet but one God, be all Honour and Glory, both now and for ever Amen, Amen.

FINIS.

promited onely to those that thus abstraine from and ouercome their fieldly lusts; which that we may so be as we are, here exherted, let vs. conclude with yet, calling upon God for the fairit of power to so he vs. here cuero, and that those his chief, to whom, with God the Falher, and the bleffed Spirit, three difting Perfores, and trether one Sod, healt Honour and Gloty one food, healt Honour and Gloty the street of the course one food, healt Honour and Gloty

FINIS.

THE GREAT MYSTERIE OF GODLINESSE.

OR,

A TREATISE OP &NING VNTO VS

First, What God is,
Secondly, What Christ is.

Penned by that learned and faithfull fernant of God, John Randall
Batchelor of Dininitie.

Now published to the glory of God, the edification of his Church, and the honourable memoriall of the Author,

By William Holbrooke, Preacher of the word of God.

The fecond Edition, corrected.

LONDON,
Printed by H.L. and R.Y. clo.loc.xxx.

and the tracke clary of God, the edistdingonci shi and the impounties m.m. ... Hof the Author, The William Holbrooke, Prescherof the Est of Ced.

The fecond Edition; corrected.

Printed by H.L. and R.Y. clo. Icc. xxx.



TO THE VVOR-SHIPFVLL MASTER THOMASFANSHAVVE, One of

His Maiesties Iustices of the Peace in the Countie of Effex, and Mt. of the Crown Office all happineffe both in foule and a paro pil

body in this life, and eternall glory in the world to come, be multiplied.



Mongh the many titles which ere given to the Ministers of Gods holy word in the Scriptures, the title of Labourers is Me room one, to flew that they fould be labourers ; yea, fore labou rers, labouring to wearineffe &

fainting. Such a one was the Author of this fol wing in lowing Trestile who before God filenced him by his afficing te chartifing hand) was as frequent and ultant in the worke of the ministrie as any of his

brethren afterward was not idle nor vnprofitable in private, as both the daily refolutions & fatisfa@ions, which many (both Ministers & people reforting to him) received from him, and also this following Treatife, with two others farrelarger than this (the one shewing what a true visible Church, the other what Predeffination is) do sufficiently give witnesse vnto. The occasion of this and the other aforesaid labours of his wasthis, Divers of his people reforting to him at fundry times, for resolution in divers questions, he defired them to thinke of some questions, wherin they most defired satisfaction, and he would (as God fhould enable him) give answer thereto, by way of an Euening Exercise; which motion with much loy they accepted of, and through the good hand and guidance of God (who certainely moved the one to motion, the other to accept and make choice) they made choice in the first & second place of these two maine and fundamentall Questions: First, What is God : secondly, What is Christ. The doctrine wherof is the fubiect matter of this enfuing Treatife an argument high & excellene and of no reflity to be known in some good measure of all that will be faued. How discreetly and warring orthodoxally, fully, (though briefly) and plandy, ro the capauinity be handled in the entuing Treatile Lines not fay, it will appeare to every judicious and Charlian Reader, I make bold so dedicate is to your worthin, Furth, to reflifishey upfained thankfulness to you for your love and kindnesse to mail and good Ministers amous Coursey, of whom I have ever oblesped you

to be a louer and fauourer, a thing thing to God and all good men, and it is no matter where it displateth, so God bee pleased with it. Secondly, to testific my desire of your growth in Grace, and in the true knowledge of God, and of Iesus Christ, whom to know is eternall life, which this Booke, through Gods blessing upon your reading of it, will helpe you in. Which that it may doe, and for all good unto your worship, I will pray to the Father of Lights, from whom every good and perfect gift commeth. In whom I rest,

As your worships

comman a

WILLIAM HOLBROOKE



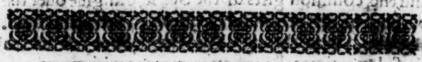
To the Reader.



Nderstand (Christian Reader) that this following Treatise, and the other two before named in the Epistle Dedicatorie, were given by the Author (as they were penned by his owne hand) certaine yeares before his death, unto one of his Flocke and charge, who be-

stowed the same upon me; and I, being desirons of the zommon good, have published this for the present. Blesse God for it, and all means of thy Spiritual good, labour to prost by it in the true knowledge of God and Christ, which thou hast fully and plainly opened to thee herein. Forget not to let him bane a place in thy prayers, that prayeth daily for three and all the people of God.

WILLIAM HOLBROOKE



Of God, of CHRISTION

tualtand fun titled months Queffice to within vs too. I another within vs too.

What is God?

his matter as a could, but can shour i

Yuch a Question was once asked by King Cicero Hiero of a learned wife Heathen Simonides who demanded one dayes respite to deliberate voonit the King asked him the fame question the next day, then the Roce

asked two dayes respire and so the third day foure dayes respine, fill doubling the number of the dayes formerly demanded. The King marueiled at it and afked him why he dealt fo with him; the Poet answered plainely, Because (saith he) the longer I consider and studie vponit, the darker in my seeming the matter is A modelt Answer, well befitting a wife man , though ... prefumptuous at the fift, not doubting but by his wit and fludy hoe could attaine to the understanding of ny thing, even of God himfelfe: yet model at the latt, ingenuoully archnowledging his owne infufficient cie to refolue filch a deepe dinine question And fines ly no mainthlighar this wife Heathen having no delicit durward helpesburthe book of the Creatures yand the ings of orber naturall men, such ashimles and norany other somated helpe, but the light of Nature

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and the common gifts of the Spirit, did give over the pursince of this profound Question in the plaine field. But wee, who through Gods mercy are referred to these latter times, have better meanes without vs, the booke of the Scriptures, and the labours of many spirituall and sanctified men; and better meanes and helps within vs too, the Spirit of grace and illumination, that acquaints vs in some measure, even with the secrets of God; and therefore we must not so give over this matter as hee did, but cast about it with all diligence, and yet in all humilitie too, and see how we may finde and frame a modest and divine Answer to this high and heavenly demaund.

First therefore, that we may the better conceine and profit by this Question, we are to consider (before we come to the Answer thereof) of two generall preparations to the same; for as none of Gods businesse, so specially not this concerning his owne Maiesty and being, is to be undertaken with unwashen hands, that is, without due preparation of heart & affections going before. The string eneral preparation is, how we ought to esteeme of this Question: The second, with what

ons confile before it flyered (God is.

Luthe first we are to consider these particulars: First, that it is some suspicion of Curiosity to seeke into such an high point; if either wee seeke to know the brightnesse and perfection of Gods Essence (for that God hath not reuealed at all) or the full & perfect state of his properties and workes, (for God hath not reuealed them but in some measure) It is curiositic inexcusable: What? Are weenot content to know that God is, and that he is holy, wise, inst, &c. but we must discuss into the bottom lesse depth of his Essence: Reachance

too bigh for feare of a flame full fall, at billi

Secondly, that it is easiero wire in defyning what vide Zeged. God is. Errour creepes in quickly vpon vs in the east-com. 36. est and lowest points of Religion, yea even in worldly things, how much more in heavenly, and so in this the heavenliest of all? God is so pure, spirituall, glorious, we so vicleane, carnall, blinde, that either in the excesse we goe too farre, or in the defect wee come too short; either on the right hand, sawningly perswaded somewhar of God in sawour of him, which yer hee is not; or on the left hand, perversly not believing somewhar of him which indeede he is. It is easie to fall from an high steepe pitch; and this being so high a pitch, it is easie to take a fall at it.

Thirdly, that errors in this point are very dangerous, and, if they be defended, damnable; the point
being a most fundamentall point of our Faith, the errors herein must be fundamentall too, that is, such as
out vs off from the foundation; not enery little mistaking, but error herein wilfully defended: It is as much
as out Soules are worth, like little flyes busic about the
bright candle, but they burne for it: some are blasphermers by it, as Basilines, and the Gnostickes; and some are
Idolaters, erecting in their thoughts a Notion of God,

which is not God, and therefore an Idoll.

Fourthly, that it is impossible to finde that we seeked
that is, any Substantial or Essential knowledge of
God as the Schooles speake deither is there any designation to be framed of him, for he is Infinite is no solution with the is nothing of larger content than God
himselfe neither is there different a perspective specifical is the season of the s

who

who is individually one: he comprehends the world within his fift; and how cambimfelfe be, wholly comprehended in any definition? It is one of his knowne Attributes, that he is incomprehensible; God is not feene, faith the Apostle, r. Tim 6. 16. that is, he is not to be comprehended ashers) at how the holdings

Three reasons eke to know what Ged is,

Laftly, yet it is of necessarie vie, and therefore may and must bee sought into : First, to stop the mouthes of why we may and cabilling Aduerlaries, that are feill infulting ouer vs. faying, who, what, where is your God? as vpbraiding vs, that wee beleeuein a false God or he least such a one as we know not our felues : Secondly, to flay and fatiffie our owne reaching thoughts, for the matter concerning the faluation of our Soules, we must have some certaine obied to fettle our thoughts your elle wee shall never bee at reft : Thirdly, for our ditection in our worship and service of God, which must be answerable, as to his Will, fo to his Nature too, John 4.24. God is a Spirit, and they that morship bim, must wenship him in Spirit and Truth. Corporall gods must have corporall worthip; and a spirituall God must have a spirituall worship : but our God is a spirit, and therefore must have a spirituall worship. It is horrible blindnesse to worship an vaknowne God as the Athemians did, Alis 17.23. and is also reproued of our Saviour, lobo 4:22. Te worship that which ye know not : and this makes us resolute in his service, when wee know who it is wee feduce 2. Tim. 1.12. I know whom I have on to be trained of him. for he is Infinire, bosselpd

cions eb. puble in the feand generall ourfeeking to now God,

In the fecond generall preparation, we are to confider with what Cautions and limitations we are to propartion, and coted herein. For the matter bring to diffigult & detect tous) we had acced to take great beed how we don't but odw

The first caution is this. That it is fafer by negation to say what God is not than by affirmation positively cap. 13. not corruptible, &c. And in this course the holy Ghost Hyper meth hath gone before vs. I. Timer. 17. Now outo the King enerlafting immertall, inaifible : Ge. And 1. Tim. 6-16. (Heg dwels in the tight which none can attaine which where the reason is added, why he cannot be seene because the light that should shew him to vs is vnaccessible, Titte 1.2. and desk Non ficut homo, that is He carniot lye, hee is not as man, that hee fould lye, as it is Name. 23.19.) Likeas a Carpenter in making of an Image, pares off on every fide, and that which is remaining is an Image: fo in faying what God is not, wee shalf fee what hee is and as this is the fafeftiway, fo it is the firteff way. For all things being denied of him which are incident to the creatures; hee is thereby acknows ledged fingular, & infinitely superiour to them all not but that many things may be positively pronounced of Godtoo, but the other is the fafest and fittest courses

Secondly, in faying what God is, we must keepe our selves within the bounds and compasse of Gods word: for that which God speaketh of himselfe, wee may freely and fafely speake sand that which he speaks not is but a fable and device of mans braine. None canteflifie of God, but himselfe; therfore the Propher lath, Habit. 20, The Lord in in barbely Temple. The Prophet fends them to focke God in his holy Temple; that is, to his Word founding in his Temple, Andworsaulour faith, Tourch the Scriptures, tokes . 39! Smdy the Word, and providented Spilit, and hee will beepeshee within a good canding very because them, because the Vagillana because the same same them. andly, that though we keepe one febres within

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the

the bounds of the Word, yet we shal know but in part.

1. Cor. 13.12. Now wee see through a glasse durkely, but then shall we see faceto face: Now I know in part but then shall I know as I am knowne. The perfect knowledge of God is respited to another life, 1. Iohn 3.2. Then wee shall see him as he is: yet we know so much of him here, as shall serve for our saluation. Moses, who saw God and spake to him, Exod. 33.11 sace to face, even as a man speaketh to his friend. And there are se not a Prophet in Israel like unto him, whom God knew sace to sace, Dent. 34.10. Yet he was stinced and saw but his hinder parts, Exod. 33.20.23. Way the Angels in heaven see him not as he is.

Fourthly, that little which we do know of God, we must embrace it with humble submission, and holy admiration; not as comprehending it, but as rather being comprehended by it; not as thou or thy vnderstanding being master of it (as it is of other notices) but as it mastering and subduing thy vnderstanding. Earthly things we waster and subdue to our vnderstandings; heavenly things subdue and master our vnderstandings; heavenly things subdue and master our vnderstandings vnto them. So then what we know of God, we know it rather as being comprehended of it, than comprehending it, according to the speech of the Apostle, Gal 4.9 Bessey seeing you know Gad, or rather are known of God. And so it is the speech of the Apostle, Gal 4.9 Bessey seeing you know Gad, or rather are known of God. And so it is seen when Gad, or rather are known of God. And so it is seen when Gad, or rather are known of God. And so it is seen when Gad, or rather are known of God. And so it is seen when Gad, or rather are known of God. And so it is seen when Gad, or rather are known of God. And so it is seen gad.

The fift caution is, that still wee must looke into it with the eye of Faith and not of Reason for Reason is too blinde, or else too sawcie to conceine of God. Some things thou shalt heare, but see no reason of them, yet believe them, because the World stable is so Other things thou mail think there is great the for

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yet beleeve them not, except the Word, the rule of Faith, reueale them.

der God in his Effect. Secondlymen der God in his Effect. The fixth and last caution is this, that we must fearth into this mystery onely forfar forth as it tends to build lib. I.c. in the vp our Faith in Chrift, and holinefle of life , for howfocuer the knowledge of God is to be fought after for it felfe, it being of fuch excellency as it is yet God will accept of no knowledge of himself in man, but such as is profitable for man to Faith and obedience. loh.4.24. God is a Spirit, or they that wor bip him must wor bip bim in Spirit and Trath. The knowledge that God is a Spirit, is idle, except it be applied to Gods feruice, Take these two rules in this case; First, neuer thinke nor look upon God, but in the face of Iefus Christ. Ich. sa. 9. He that hath feeneme bath feene the Farber Or Thus God lookes vpon vs in Christ, and therefore we must looke vpon God in him, as he is our Mediatour, & behold him in his merit, and obedience, and this gives great illumination. It is Christ that came out of the bosome of the Father, that reueales him vnto ve 10b. 1 18.

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The second rule, is this, that the knowledge which wee have of God, must not be onely speculative in the braine, but must passe into the heart, to bee pur into practice in our conversation, else the divel wil excel ys for he hath more speculative knowledge than we have.

And so much for the two generall preparations. Now we come to the question it selfe: and herein, to auoid longfomnesse and confusion, because definitions must be both short and orderly; we will consider God in these toure respects, and from enerie one of them frame an answer to this question. I take this course, ber pore and I deline hereby to open a passage to the whole thingsee

Doctrine

Doctrine concerning God. First then we will consider God in his Essence. Secondly, in his Subsistence. Thirdly in his Attributes & Properties. And fourthly, in his Office and Workes. And to one of these foure heads may be reduced what soeuer week now concerned.

ning God.

First, in his Essence; for an Essence God hath, though we know it not, yet it must and may be rightly affirmed of him. The Greatures have their Essence, and it is a part of their perfection; so that if God have not his Essence, the Greatures go beyond their Greator, which is blasphemous. Yea all Greatures have their Essence from him, therefore he must needes have an Essence himselfe.

This confidered, God is a Spirit wall substance or being of himfelfe. First, God is a spiritual! substance,&c. We might fay in the Negatine, God is an Incorporeall Substance, that he hath no body , but because God hath Tooken affirmatively of himselfe, formay weerod, lob. Godis a Spirit. and here (that wee may not fort him with any thing elfe, for he hath no match) we must learne a rule that concernes this whole Doctrine of God, and that is this. That what locuer is affirmed of God! Which is also communicable to the Creatures, the fame must be vinderstood by a kinde of excellency and fingularity about the reft. Angels are Spirits, and the Soules of men are Spirits; but God is a Spirit by a kinde of excellency or fingularity aboue all Spirits: he is the Father of Spirits; the Author of Spirits, and indeede the Spirit of Spirits.

word was denifed and taken vp fome 360 years after

Chris

Christ by the Nycene Fathers, to cleare the difference betwixt Person and Substance in God For Said Some Heretickes) If Christ be God of the fame Substance & being with the Father; then when Christ was incarnate, the Father was incarnate alfo. No, faid the Orthodoxe, for though hee bee of the same Substance with the Father, vet is he not the fame Person. Sorhis word was then denifed of purpofe to avoid herefie: yet it hathgood warrant from Godsowne mouth, Exedia. 14. where hee faith, I am that I am. That is, I am a being, and not fo onely, but Ichonah also comes from a Vil. Anel. root, that fignifies to be, and fo to be, as that he was, is, and shall bee from all eternitie, to all eternity, according to that in Renel. T.4. Which was, and Which is, and which istorome. And fucha being he is casin compabecause he extended on ora senied other dismission of the Liftly, God is of himfelfe, for fo indeede the word? 12 am intends, that is, I am of and by my felfe) nothing contributing to my being To this purpose are these places of Scripture, Pfaligo. 2. Befine the Minutiines were made, and before show haddest formed the earth and

places of Scripture, Bfaligo. 2. Before the Minutilious nects made, and before show haddell formed the earth and the world, even from everlasting to evenlasting their art our God. Revel. 1.8. Land Alpha and Omega, the beginning and the ending, faith the Edra, che Isaah 40.13. Who hash instructed the Spirit of the Lord e or mai bir Claum-feller on taught him? There was none perfore him, to give to him, or to communicate any thing tains being, therefore he is of him selfendels 17 12150 Hit gives to all life, with the cath, and last beings; therefore nothing contributes with him. Remiti 1.34,35,36 v. Eurould half known a the mind of the Lord of the way to be visited by the recommendation of the sould be selfed and he shall be recommended to the state of the Lord of the sould be selfed and he shall be recommended to the state of the sould be selfed and he shall be recommended.

all things, &c, therefore God is of himselfe, Gen. 17.1. Im Ged all-fufficients that is fof my felle, needing no other Creature to contribute vino mee. but contributing to all Creatures.

afon.

The Reasons and Vses of these points follow.

And first, that God is a Spirit, the Reason is, because a Spirit is the best, highest, and purest Nature; and we know, even in our owne vnderstandings, that, that which is most earthly, is most base. God then being the most excellent and highest Nature, must needes be

dingle energy, but rebond allo coporting 2 s

Secondly, else he cannot be every where for a bo-

dy is comprehended in a certain place.

The first Vic, is to reprodue those Heretickes, the Anthropomorphises, that would make God to be a man because hee hath the parts of a man attributed to him

per. meth.88 t. Martin. c.Com.p.15.

In the Scripture; as Eyes, Hands, &c. But this is no good reason, for the searce attributed to Gody because there are some effects in God, which are answerable residentialises whele parts in many and claric forcin Eye is acribited to God, because as it is the offect of an Eye to fee and behold; To God by his providence beholdethall things wand so his workers called his Hand; because his the effect of the Hand to worker and to he is faid to have an hare, because he continualbeareth the prayers of his Children, not that God hathany fuch parts, for hoise Spirits to mid o buig of The Stondy fais against Rapids chatewoothip God

du Inditut. .I.cap.11,

in Images, which is groffeeldolaring forbidden by Godin Deutron entirs upput sit stafan motoruge to the they that the Loudspake to Joneis March therefore corrupt average feluch in making pomingrous a langer dreite To profesional after property and the profest form

And

And Isay 40.18. To whom then will you liken God, or what similitude will ye set up unto him? And so it reprodues all carnal worship onely. God is a Spirit, and therefore we must give him a Spirituall worship, wee must worship him with our hearts & Spirits, as well as with our bodies: this vse our Sauiour makes of it, toh 4.

24. God is a Spirit, therfore worship him in Spirit & Truth.

Then fecondly, that God is a Substance or being, the reason is; First, because all things subsistinhim, as in their Foundation, therefore himselse is a Substance.

Secondly, himselfe hath many properties, as Iuft,

Holy,&c.and therefore a Substance.

The first Vse, Seeing God is a true or substantial? It. Is being, were must not call into question, whether there he a God or no, as the Atheists and Philosophers have done; that affirme, that Gods name is but a bare Title, a bug-Beare to keepe men in awe, as Plinius Stridas said. But these that do thus deny and deride God here, shall seele in hell, that there is a God.

God but a Shadow, in that they thinke hee is fatisfied and ferued with an outward shadow of worship.

But they are deceived if or i God is a Substance, and therefore will have a true and substantially prihip.

Lastly, that God is of himselfe, the reason is an id

First, because he made all things else, Gentum, there reason. I

fore he must needes be of himselfe, limit a vidential

id Secondly, else there had bin no absolute beginning,

for if God be not of himselfe, then there was somewhat before him to contribute to bin pand then

there must be somewhat before that to contribute to

its and so we should raw in to ship had but nothing con
its and so we should raw in to ship had but nothing con
tributes.

tributes to God, therefore he is of himselfe.

The first vie, is to reach vs to rest fully and absolute-

ly voon him alone for all things.

The fecond vie is, against the foolish Popish, sortishnesse of many that thinke they gratifie God, as giving him somewhat when they obey him. Silly wretches, God hath no neede of them nor their feruice neither, he takes nothing of them for himfelfe; all that he takes of vs is this, to accept in good part our poore service, and for Christs sake to be pleased with vs, Est 43.25 Psalme 5 0.12. God hath no neede of vs, for all the world is his, and all that therein is, hee is of himselfe, and nothing that we can do, can profit him.

Now in the second place wee are to consider of God in his Subfistence, which some call the manner of his being, wrfine, (this is a matter of great importance; and therefore I would desire you in Gods name to be very attentiue to it). Gods Effence differs from his subsistence, at least in our apprehension; his Essence is one thing, his Subfistence is another; his Esfence, that is, his being; his Subfiftence, that is, the manner of his being; this difference wee must make for our owne apprehension and capacity, for both rhefe are one in God: I say the effence of God is his absolute being in himselfe; his subsistence imports his being as it is attended with certaine effentiall, inter--nall, and incommunicable properties. To make it plaine by a similitude; and from a smaller matter to conceine a greater ... A man hath his effence, and his subfiltence; a mans effence is his being, confifting of marter and forme, of body and foule; his sublistence is bis forbeing, with certaine accidents belonging to him, as that hee is high or lowe, blacke or white; but God is infinitely otherwise than man, as having nei-

ther composition, nor accidents.

Now wee come to the definition, thus confidered : God is a spirituall substance, subfishing by certaine seuerall properties, in three distinct persons, the Father, Sonne, and holy Ghoft euery one of these phrases needs a feuerall illustration; the first thing here to bee expounded is the subfishence of God; for the opening of this point, wee must know, that some Divines confound these things, and make substance to be subfiftence, and subliftence to be properties, and properties to be persons, and persons to be substance, and yet many of them hold the same truth with vs in sense. though not in word; but these termes as we propound them, rightly understood, are the lafest, simplest, and plainest vnfolding of this mysterie; And therefore before I come to the matter it selfe, I must acquaint you with these things; First, that the bleffed Trinkie is entire within it felfe, and cannot be illustrated, nor receive any helpe from any thing elfe, because such things are not elsewhere to bee found, they must bee expressed mutually by themselves, and one of them described by the other, as subsistence by person, perfon by property, &cc. and fo in a circle, which ale though it bee absurd in other things which are finite; yet in these things which are infinite it is most neces fary because they cannot otherwise bee explained. Secondly, understand that these termes of Person, Propertie, Subsistence, &c. were deuised by the Fathers 300. yearesafter Christ of purpose to meete with certaine Heretiques, and to make cleare the article of their faith in the bleffed Trinitie. Thirdly, that therefore we are not to expect any expresse Scripture

for proofe of thele termes; yet the things in effect

may be proued out of Gods word.

These things premised, wee come to tell you what thefe termes are in themselves. First, for Subsiffence. What is that? It is the being of the divine nature in fuch or fuch a person. A Person is the divine nature specified by such or such a property. A Propertie, is that internall effentiall relation to the divine nature, whereby the persons have such and such subsistence. The property in the Trinky is to beget, to be begetten, to proceede. It is the property of the Father to beget, of the Sonne to bee begotten, of the holy Ghost to proceed. A subsistence is the being of God in such or fuch a person, as in the Father, Sonne, or holy Ghost, A person is the divine nature specified by such or fuch a property, as of the Father to beget, the Sonne to be begotten, the holy Ghost to proceede: A property is that internall relation whereby the Father begets, the Sonne is begotten, &c. and so much of subsistence: now of the properties. By certaine feuerall Properties, I say severall, for there are certaine properties wherein they all communicate, as good. neffe, and mercy, &c. but thefe admit no communication, but that which is affirmed of the one is fatly denied of the other, as to beget is affirmed of the Father, yet denied of the other two Perfons, as for example, a father begets a fonne, and under God gives him his being and Son hood, but the property whereby hee begershis sonne is peculiar to the father himselfe; so in that eternall generation God gave his Sonne, his being and his Son-hood, we the property of hosely ting, and of being a Freber herefernesso him late of Properties to beget, to bee begetten so broce

they may be called Relations, because they are affirmed of one person respectively to another, as to be get is the property of the Father, and is affirmed of the Father respectively to the Sonne that is begotten: fo they may bee and are called of fome workes a because they consist of Actions, as to beget, to be begotten, to proceede : But whether-foeuer of thefe wee call them, wee must vnderstand them with these differences, that they be internall and effentiall - first. they be internall to diftinguish them from workes that are externally as Creation, Redemption, Sandification; these are properties too, but they are not meerely internal, but are externally exercised by God towards the Creatures: secondly, they be essentiall properties of the very Essence of God in such & such a Person.

Wee come to the last part of the Definition. In three distinct persons, &c. three, so many and no more: distinct; the substance and nature of God is one and the fame, the persons are distinct and divers: the Father is God, and the Sonne is God, and the holy Ghost is God, but yetthe Father is nor the Sonne. nor the Sonne is not the Father, &c. But how can they be three, and yet but one; distinguished and yet the same? weemay see aglimpse of this in the Sunne, there is the body of the Sunne, and the Beames, and the Light, all these are one in effect, and yet three distinct things. Perfons : A person is the divine nature, specified by such and such a property, wee must take heede that wee vnderstand not as Sabellim and other Heretiques have done, that the persons in the Godhead are but Offices, forthough they have their vidnes of Offices yer a person is a thing really subfiftent in the divine Nature, which an Office is not: Secondly, we must

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must not imagine that it is in God, as it is in man, for in man we cannot imagine a Person, but it must bee materials with such or such a shape; but wee must imagine the Persons in the Godhead to bee answerable to the substance subsisting in it, Immaterials, insinite & essentials: It differs from an Essence, as a thing specified and lesse common, from a thing more common and without specification: Then they are three distinct persons, the Father, Sonne, and holy Ghost.

I shall not neede at this time to enter into their seuerall Offices, but onely so farre as concernes this description: The Father is the first person of the blessed Trinitie, that hath eternally begotten the Sonne
of himselfe. Now we shall have proofes out of Gods
word for that we speake; the proofe of this is in Psal,
2,7. Then are my Sonne, this day base I begotten thee.
The Sonne is the second Person of the blessed Trinitie, eternally begotten of the substance of his Pather;
the same proofe, in Psalms 2, that prooues that the Father begot, prooues also that the Sonne is begotten of
the Father: And sohn 7,29, but I know him, for same
bim, and be hat b sent me.

The holy Ghost is the third Person of the blessed Frinity, eternally proceeding from the Father and the Sonne John 15.26 but when the Comforter shall come, whom I will send unto you from my Father: But of these

fenerally in their owne places.

feription; for our further instruction, I will gather from hence an observation, and that is this God high reuealed himselfe in his word to bee one God, substituting in three distinct persons, the Pother, Source, and boly Ghosto. And this hee hath done some which more hiddenly.

Ctrine.

hiddenly, as in the triple repeating of the fame name, Ifaiab. 6.3. Holy, boly, bety. Lord God of Hofto gethis fomewhat hiddenly gives vs to under fand, that God is one in Effence, three in persons. Or else in severall names, as Pfalme 33.6. By the word of the Lard were the Heanens made, and all the Hosts of them by the breath of bu mouth : The Lord, there is the Father : the Word, there is the Soune; the breath of his mouth, there is the hely Ghost : And the like is in the 2 . Sam. 23. The Spirit of the Lord frake by me, &c. The God of Ifrael frake to me, the frength of Ifrael, faid verlig nothing him and inter

Secondly, more plainely, as when it is expressely faid, there are three persons, as in the 1. John 5.7. There are three which beare record in beauenithe Father, the exord, and the boly Gooft, and those three are one .. And Matth: 8.19 : Baptizing them in the name of the Faber,

and of the Soune and of the holy Ghoft.

The Reafons are the fe (although there be no forcing leafon Reasons to cause it to be so, these being matters with Apo our cause, yet there are certaine Reasons to be ginen from the effect or confequent.)

First, to distinguish the true God, from all false gods in the world; the Turkos, and the lewes, and tho Heathen, beleeue in one God; but to beleeue in one God, three in Persons, is peculiar to the Elect, and is fauing Faith, and true Religion. In more

Secondly, to procure invest greater admiration of the Maieffy of God, that wee might the more admire and adore that which we leaft apprehend. hiwe all home

Thirdly, to fit our knowledge of his Maiely to the findry administrations which hee doth exercisesowards ve as namely, the worke of Creation, Redemp-

The vses are these. First, this teacheth vs to praise the goodnesse of God, that hath beene pleased so to reneale himselfe in his word: how would our mindes wander in blinde vacertainties, & Idolatrous conceits in our praiers & meditations of God, if he had not set vs down this Rest in his word, & so renealed himselfe.

Secondly, wee must so understand and beleeve in him three in one, and one in three, distinctly, but infeparably; let not the one beate thee from the confideration of the three, nor let not the three beare thee from the confideration of the one, and without thus farre vnderstanding him, we cannot possibly be saued. and withall fill observe these two Rules: First, that the Effence of God is wholly in every one of the perfons, asthe Reason, Will, and Memory is all but one Soule, and yet every one of these is the whole Soule, for that is indivisible, and God is much more indivifible, and therefore the whole Godhead is in every one of the Persons. Secondly, that there is no inequality betwixt them in dignitie or superioritie, none of them is before, or after another, but as they are all of one and the same substance, so are they all equalin power, dignity, & authority, for nothing can be higher than God, and every one of them are God.

Thirdly, then wee must so worship him; let this be your object in your Meditations, and sit your Faith to these and no other tenures, one God in substance, three in person; and so we must sit out Obedience; and likewise in prayers and thankesginings, according to the example of the Apostle Paul; who mentions three persons in prayers as Carro 3 as The grace of any Land to supply Christ, and the bond of God the Father, and the Communion of the holy Ghost, he with your discovered and

and this makethagainft divers, as Sabelliar Hermoged nes, Praxem, Fogel. 27. Hyper. 104.01 blous you sowreds

The third respect that we are to confider of God way they in, is in his attributes, or properties; and first of their butes. name why they are so called; they are tearmed atoributes, because they are affirmed of God inhis word on below and afcribed directly to him . Secondly, men and Angels, & all the Creatures in their kinde, do freely yeold him thefethings, and the honour of them, as his owne due. Thirdly, it is no disparagement to God, but indeed his true honour, that fuch things are fooken of him.

And they are called Properties , because they are why they peculiar to his Maiefty, and are fo in him, as that they salled Pro are not foin any creature: Secondly, wee are to confider what these properties are, they are hard so be defined, but God would not have vs without the knowledge of them, therefore wee will divide them into their feueral rankes, and give you laftances of the pari ticulars: Burfirft you multiake the defeription of God in his Attributes and Properties as in the formation

This confidered, God is one spiritual substance. the Father, the Sonne, and the holy Ghoft; in Eren nall : 2. most Holy : 3. Almightie mall Mercifully 5. doing exceeding well by his Children Webwill now diffinguish these Attributes in their rankes, not as they bee in God, but according to the stampes of them, as they are found in als, wee being the models folute created and materiall image of God changes hee made: Christ is more the Image of God than the but he is not meerely a creature; the Angels also bre more the Image of God than man, but they are ithe materialle we will take the feuerall kindes of Propers ties or Attributes and give you one inflance in cutton kinde_ min

ributes of

kinde, that fo the rest may bee esteemed by that, and that wee may avoid tediou fnesse: They may be reduced to five heads: The first are such as cannot be expressed, but covertly under the name of his Essence; the second may be called by the name of qualities and properties the second may be cancer by the name of powers, and faculties, the fourth by the name of passions, and affections, and the fifth may be called by the name of acti-

ons and doings.

First, those that cannot bee expressed but covertly. vnder the name of his Effence; they are thefe; pure, simple, indiuisible, onely one, infinite, eternall, and fuch like: It is true that his other Attributes are his Effence too, bur they may bee described to ws by other names, but thefe cannot becexpressed but vader the name of his Essence, and therefore these may be called Gods Excellencies or Singularities, because they are in God, and cannot be in no measure in any thing else: and if it were puffible that thefe could be in any other Crearune, they must bee the Essence of the Creature; for wherefoeuer fuch things are, they are in the Efsence of the thing If any Creature be eternall, it must beby his Ellence, but this cannot be, for nothing is eternalbut God onely. What is pure ? The Angels are pure, but not as God. What is individible : The Soule of man, but not as God, for he is simply indivisible.

- Those id the fecond place are called by the name of qualities or graces, as holy, good, wife, true, faithful, inftand fuch like. But you may fay are the fequalities and graces in God! I answer, No; but they may bee called fo, because they are so in vs, and he doth qualific andgrace vs with them : but they are not fois him; nothing is in flim as a quality hor nothing graceth bim

him, but indeede he gives them grace, both in hanfelf, but especially in vs; but because such things are so in vs, they may be said to be so in God onely for comparison sake, and for our vnderstandings.

In the third place of ranke, are those that are called powers or faculties, as almightinesse, all sufficiencies will, they be matters of power, and therefore it is no disparagement to God, to have them attributed to him, all power being in and from him schese are in vs, but they are limited, bestowed, and received in him they are originally, and of himselfe.

In the fourth place are those that are called passions or affections, as love, anger, mercifulnesse, & such like. God is most free from passion, so charthis is the faithest these free from passion, so charthis is the faithest these free phrase of all the rest, yet such things being in God, & we having no fitter title to reduce them vato, and because they are such in vs, therefore were may in modesty and reverence attribute them to God. It is true that they are not in vs, as they are in God, love and mercy, &c. are not passions in God, (for to say so were blasshemie) for hee is not moved as we be with passion in louing, but onely in reverence and modest y, and for Doctrine sake, we thus speake.

In the fifth ranke are those that are, called by the name of actions or doings, which proceeds from such properties; as to love, to will, to doe well by his, to hate sinne, e.c. which are also essentiall to Godly for though it cannot be said, that Gods well doing by the faithfull is his Essence; yer it is true that he doth well by them, in and by his Essence. But there is a generall title for these in the sourch place, and therefore wee will respite a till then here only we speake of them as they are incident to this third confideration, that is as

being

being attributes and properties, not as they are workes exercised towards the creatures.

Now to the Definition; we have seene the severall rankes of these Attributes, the Instances are in the Definition. God is a Spirituall substance, the Father, the Sonne, and the holy Ghoft, Eternall, most holy, Almighty, Mercifull, doing exceeding well by his Children. These Instances are to be opened & applied to their severall rankes: And first of the first Instance.

.Infance Eternall.

Eternally This is of the first ranke, which cannot be expressed but vnder the name of Gods Essence, and is one of his fingularities. Now that God is Eternall, is produed thus; that which was before and is after all, is Eternall, but God was before all, Pfal, 90. 2. and hee is after all Pfalme 102.27, therefore he is Eternall; he is Alpha and Omega, the first and the last, as it is in the Renelation. This is the first ranke of Properties, & cannot be expressed by a quality, or power, or action, and thereforeit is exprest vnder the name of his Estence. This one Instance shall serve for all of that fort.

2. Holy.

The fecond Instance, is most holy, and this belongs to the fecond ranke of Attributes, called qualities and graces, because they are such in vs. Now that God is most holy is prooued, Exed. 15.11. Who is like thee for wonderfall or glorious in holineffe.

The third Instance, is Almighty, and belongs to Almightie. the third ranke, called powers or faculties. That God is Almighty, is prooued, Gen. 17.1. I am God all fuffict ent, or Almighty , To this referre his will, and other things which are powers and faculties in ys.

Mercifull.

The fourth Instance, is Merciful, that must be referred to the fourth ranke, called passions and associons. That God is mercifull, is prooued, Pfalme 103.8. The Landie full of compassion and mercie.

The fifth Inflance, doing exceeding well by his children, this is to be referred to the fifth ranke, called actions and doings. Now that God doth exceeding well by his Children, is prooued, Genesis 15.1. I am thy exceeding greatreward. You fee now how the Definition answers to the rankes of Attributes or properties, and herein what God is confidered in his Attributes or properties.

Now I would have you observe, that these Instances inche Definition, are set downe in the highest degree, as Eternall, most Holy, Almightie, &c. to teach vs, that these Attributes are in the highest degree that

may be in God.

by wee must be guided in the confideration of these the confideration Attributes or properties, and they are foure. First, butes or pro they are all effentiall to God. Secondly, they are all tier of God absolute in God. Thirdly, they are allequall to all the three Persons. Fourthly they are all incommunicable to the Creatures.

First, they are all effentiall to God, for in God is no accident at all; for whatfoever is in God, the fame is God for that these verie things which are found in God, the like whereof are found in vs; as Holineffe, Wisedome,&c. They are not in him by proportion to vs, ours rather are fo called by fome flender proportionto his; but they are truely, really, and effentially in him, so that they may be truely called the Essence of God. But you will fay, If every one of these ber his Effence, then hee hath many Effences ? I answer, Michele are but one in God, his Mercy is his Inhice and his furtice is his Morey grand each are his Effence,

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Essence, onely they differ in our apprehension; everie of them in God is one with the other, and all and every of them is one with his Essence; for hee hath but one Essence, and this though we cannot compre-

hend it, yet it is fo, and fo we must beleeve it.

Secondly, they are all absolute properties in God, so I call them to distinguish them from those respective properties, whereby every Person in the Trinitie hath his owne subsistence, which wee spake of in the second Description of God; as to beget, to be begotten, to proceede, these come not within this Rule, Some of these properties are respective to the Greatures, as to doe well by the Faithfull, but they are absolute in God.

Thirdly, they are all equal to all the three Perfons, and alike affirmed of them all. The Father is Eternall, most Holy, Almighty, Merciful, doing exceeding well by his Children. The Sonne is Eternall, most Holy, Almighty, Mercifull, doing exceeding well by his Children. And so is the holy Ghost, Eternall, &c. The reason is, because the three Persons are but one Essence, and therefore can admit no difference in things that are Essentiall to the Dinine nature in it selfence.

Fourthly, these are all incommunicable to the Creatures. The respective properties were incommunicable to the other Persons: these are incommunicable to the Creatures; and some of these are more incommunicable, and some lesse; some are so incommunicable, and some lesse; some are so incommunicable, that their very names cannot bet autibuted to the Creatures, much lesse the things, as sternal, Almighty, and such like some may in name, but not in the things: for they are infinitely otherwise in Cod; at least if the thing to attributed to the Creature, and such lesses in the control of th

it is but in some finall resemblance or proportion, not in that measure that they are in God, for they are infinitely more in God, as Wisedome; at least not such or so much in vs. as in God. And whereas happely. some one of these Attributes is in one Creature alone. and some in another, and that but in a slender measure too; they are altogether in God alone, and that in the highest Degree : He alone is good, Mat. 19.17. and onely wife, Rom. 16.27. and King of Kings, 1. Tim. 6.15. And this is the reason why the Instances in the Definition are fet down in the highest Degree, as Almighty, most

Holy,&c.

Now for our further instruction, wee will gather Dollrine. from hence an observation, and that is this: That howfoeuer God is most fingle and simple in himselfe, yet he is pleased to bee known and called by such certaine Attributes, and properties, that do more plainly decipher him vnto vs. Exedus 34.6. The Lord the Lord, frong mercifull und gracious, &c. When the Lord would describe himselfe vnto Moses, he thinkes it not enough to fay, The Lord, the Lord, and fo name himselfe by his Title; but also explaines himselfe by his Attributes, Strong, merciful, de. First, the Title is fer downe, that directly points out this Subiece, which is God himselfe, The Lord, the Lord: Secondly, the Attributes that are affirmed of or concerning this Subject Strong mercifull, &c. And fo Pfel. 103.1,2,3. My Soule graife then the Lord : there is the Subject; and then followes the things affirmed of this Subiect, The forgivene (cof finne, and the bealing of infirmities, as it is In the Originall.

The Reasons to producthis must bee of two forts: Reasons of First, that such things are in God, Secondly that God of a

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himselfe.

fo reveales himfelfe. The Reasons of the first fort, that fuch things are in God, are thefe : hat it o'll toman.

First, because wee finde the effects of them in his dealings towards vs, as of his Will, Power, Goodneffe, &c. And therefore there must be such things in Him which are the causes and fountain of such effects.

Secondly, many fuch things are found in the Creatures themselves, and so as that they are the grace and tend to the perfection of the Creature; therefore they must needes be so in God the Creator and maker. who hath endued them with these graces; for else the workemanship should have some graces, which the workeman hath not, which were abfurd.

Thirdly, thefe things are especially found in man, made after Gods owne Image, and therefore they are in God, the patterne that man was framed by; that must needes be in the patterne, which is in that which was framed by it.

The fecond fort of Reasons, that God hath fore-God foreuealth uealed himselfe, are these: First, for our weakenesse, God tempers the reuealed knowledge of his Maichie to our capacitie and understanding : for though such things bee in God indeede, yet in a far more excellent manner than is or can bee expressed, that which is renealed being but a shadow of that brightnesse and fulnesse which is in God, to give vs aglimpse where wee cannot fee the cleere light, Strong provide

Secondly, for our light and direction in differning and making vic of the workes of God, that fo when we feethe wicked punished, and the faithful preserved, and things fo well ordered in the government of the world, we may life voour ties to God, & donfider, and beleeue, and admire his Tuftice, Mercy, & Wifedome-

1. 1, 2) (1, 2, 4)

The.

The Vies; First, feeing God hath fo rewealed himy Ffe. 1. felfe vinto vs, we must learne so vo vinderstand him and foro beleeve in him, and foro working as one that is Eternall, most Holy, Almighty, Merciful, deing exceeding well by his Children. In our prayers our thoughts must be enlarged in a generall extent to all these Attributes, but especially to that which is most victul & fitting to our present purpose; as Danie did in the first of Sam.cap.17.45. when he was to go so fight with Goliab, he takes hold on the power of God, and though he knew that God was helt and meicifule too. yer herakes hold of this Attribute ; the Lord of Hoste, as being most vieful to him for that present purpose: Andfoif anyman lack wifedome, he must apprehend the wisedome of God, and not his power lecc. But yet fill be fure to haue the Eye of thy Faith fixed on the essentiall Subject, that is, God in three Persons. For happely some may thinke that because every of this Attributes and this Billence; short fortening about thoughts are vpon any of thefe, it is well enough, wee may abkract our minde from his Dinine being jour it is novie, for the verie Heathen thought their gods most bely, onely wife, lese, but they did not conceine him od be a Spitituall effethed, shibfilling invitee Perfons : Andthereforeifthou doeft fo, thou worthippeft an Idoll of thine own braine. Therefore thoughalling God, both his Effence, and Atteiliutes, beta bocomfil deradiof with all renerence; you never deale out his Effencewhat focuer theu does pick if there could pol fibly becany competition between his Effence and his Authores char were more renerendly to beselvefly. And so much of the third respect, which and bear

Secondly, this teacheth bow and and wery plaine 1/6,22 E 3

Now

proofe;

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10.5.

nessential Ghuist is God, Eternitic, and Almightinessential assisted varous him, which are posuliar to the Estence of Gody and are verely incommunicable to any theere Greature at A. 1614 hours

wee cannot resemble his Essence, yet in qualities, powers, passions and actions God is pleased to liken himselfe varous journather was not believed.

we have are from God, and that he is the fountaine of the small channels, and the original and true patterne of thy counterfeits, and wee must see that he have the honour, and the view of them.

Ffthly, labour to imitate fuch things as God hath propounded himfelfe a patterne and example vnto vs. to come neere vnto him by labour to bee holy, as God is holy, andro be merciful as God is mercifull, & Ariugto perfection, & eternity, and purenels (by proyer, and good endeauour) and though we cannot attaine to thefe things as they are in God, yet there is a meafure of them which God would have vs to tabour afterhere, and which wee shall more fully mioy hereafter, for Gods children shall have a future eternity, Pfal. 102.27,28. They Shall Standfast for enen. We must labour to imitate God in whe ferthings, we being his children, and then that which wee cannot attaine to here; God bath a purpose hereafter so farre as we are capable of them to bring vs vnto, that to wee might be a more full, cleare, and linely Image of his owne Maiefty. And so much of the third respect, which weepsopoundte confider of God in. does sid , vib.10052

Now

Now followes the fourth appear, whereth we ware to confider of Ged, in his Office and Works. This is a necessary knowledge of God; andvicen las gives great light to the knowledge of his Maichie, months 1.20, The innifible things of him, thur wall ever wall power and Godhead, are focusoin the Greation of the world, being confidered in bioworko, wie Markette words I fay his Office and Workes : for his Office is noran idle Title as if he were so doe nothing but to fit as a King in this Chaire of State of Drawly having an eye on att things, Dutonot wedling with thein : but Gods Office confifts in action and working and the workes he doth are not unnecessary matters of hat free doch builty throst himselfe into bar by vertee and Authority of his proper Office, this dock of right belong to him it may feeme abfurthooke God to worke, or affigue any Office to him for he that hath an Office or worke to doe, feemes to beertyed to the doing of ive Bar God is a molt from Agene pandvaer. theres, nor can be iged to any thing. I answer Firm God rakes this Office on himlelfe divis not laid opon Mint & he hath to made himselfe knowne in his word. Secondly, that heldorh mehis Office, is not by con-Aralar, but of himselfe and vot his owner pleasure. Thirdly, as it is of himlelfer food is torking effecto magnific and glorific his owne Maielly thereby wand therefore it may be lafely aftribed to tim! guidem ni Nowwe come of fame a Defer op good of God with offerend worker. Thus confidenced Tood is the That ker, preferder, and doer of all things darine in the world: Fire God is the Maker; weeknow things much have a being but they dan have no being but ben Land tight might only hath sud Phane Dings Hebe they. lide annot.in leged.in-loc. om.p.30.

they can have no maker but God, So faith the Text. Gen. 1. 1, In the beginning God created, &c. In the Original the word is as much as to fay, that God made them of nothing, and therefore Elekim made them, for it is proper to God alone, to bring something out afrothing, and to none other. The creatures can make fomething of famething, as a Carpenter if bee haya wood can make an Image of it: but to make Comerhing of nothing, this is peculiar to God, who Galls the thinger harase not, as if they were; Rem 4. His : Naw this is generall, for God is not oncly the maker, but the maker of all things, will, 14.151 The lining God which made Heaven and earth, and the Sea, and all things aban are in them, Ifait 4-24-11 and the diard Authority of his groper Office sind the driver of the Good to The Good point in the Defeription is that God is the prefereer of all things. When things have a being they must baue a maintainer of their being of for they cannon maintaine themselves and who should praferue and maintaine them, but he that made them? who should nourish and maintaine the childe; but the father of the childer Now God is the Father of the world by Creation who then should preserve and maintaine is but hee? wee must not imagine that God is as an wonnerwall father, to beget children and not to prouide for the keeping of them; but as he wrought in making them, to hee workes still in providing for them, according to the faying of our Sanious Christ, John 5.17. MDFather merket behitherte , and I works And this is generall too, he preferues and maintaines all things, Pfalme 145.15. The eyes of all waith upon there and thou givest them their meate in due feufen. All. 17.28. Hegines life and breath and all small things

Heb. 1.2, 3. By whom hee made the worlds: bearing up all things by bis mightie hand .

Thirdly, Hee is the doer . The Creatures when they haue a being haue certaine Actions to performe and certaine euents to fall vpon them, which follow vpon their making and preserving, and things that are voluntary in men and Angels, must have a worker and doer, and who shall dare to doe anie thing in, or with, or by the creatures, but heethat made them, and doth preferue them? Pfal. 135.6. What foemer pleafeth the Lord that did be in beauen, and in earth, and in the Sea, and in all depthes: yeathe destruction of the creature is of him too, which is neither referred to his Creation nor Preservation, but to the Actions of God, hee is the doer of it. Maiah 145.711 forme the

light, and create darkeneffe, I make peace and preste evill, I the Lord doe all thefe things . And this is generall too, Pfal. 145. 15. Acts. 17.25, Hee gineth to all life, and

breath, and all things, and to privately and noveles ve of all things, faith the Description. So it is faid; Coloff. 1.16. By him were all things created, which are in beanen and in earth, things visible and innisible, when ther they bee Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him, wherehe nameth the greatest and excellentest, and so nccefferily includes all the rest of the Creatures, good or bad, profitable or hurtfull to vs, great or little, high or low: for what can challenge exemption from Baffing.C Cods hands : Hee made all things, and hee prefernes all things, &c. but this is shewed in the seuerall heads before, and if wee should goe to particulars, and aske enery creature, it would answer for God, Jeb. 12.7,8,9, Aska now the Beafts, and they foull teach thee ; and the foules

foules of the Heanen, and they shall tell thee; or speake to the earth, and it shall show thee; or to the fishes of the Sea, and they shall declare unto thee; who is so ignorant of all these, but that the hand of the Lord hath made these?

In the last place: that are in the world; so saith the Apostle, Alls. 17.24. Heegineth to all life and breath, and all good things; And, Pfal. 139.7,8,9. Whither shall I goe from thy Spirit? or Whither shall I flee from thy presence? &c. See this also in the particulars. If wee looke up to Heanen, Gods will is done in Heanen, Math. 6.10. If wee looke to the Agre, God feedeth the foules of the Ayre, Math. 6.26. If into the Earth, God causeth the Lillies to grow, and cloatheth the grasse of the field, Math. 6.30. If into the Sea, his way is in the Sea, and bis pathes in the great depth, Pfal. 77.19. Yea in Hell it selfe God hath to doe, If I lay mee downe in hell, thou art there. Whithersoever a man go, all is in Gods hands.

By this you see what the office of God is, namely in a word, It is his providence; under which one name is fitly comprehended every one of the workes that God doth exercise towards the creatures. It is fittest to be handled by way of observation; but before I come to that, I will here adde, for our better understanding, certaine circumstances to be considered: The first is concerning the manner of Gods working; and the second concerning the end of his working.

First, for the manner of his working; It is done first by his owne hand. Isa. 44. 24. Thus faith the Lordibat bath spread out the heavens alone, and stretched out the Earth by my selfe, Pfal. 8.3. and Pfal, 33.6. But you will say, doth God vie meanes? or the ministery of second causes to worke by! It is true that

fome-

fometimes, yea ordinarily God doth fo, yet that is done by God too, Math. 5.45. The Sunne Shines, and the raine falles and makes the earth fruitfull : is it not God that causeth the Sunne to shine, and the Raine to fall, whereby the earth is made fruitfull? So still it is God that doth it; For first hee gives the meanes: Secondly, hee enables them, and bleffeth, and ever rules them, so that these meanes are no small part of his prouidence : And thirdly, oftentimes hee puts by the meanes, and workes without meanes, and fometimes against meanes, but if hee doe vie meanes, yet it is done by his owne hand and providence too. Secondly, in the manner of his working, as hee doth it by his owne hand, so hee doth it according to his owne will, Eph.4.II. Which worketh all things after the Counfell of his owne will thee is neither forced by anie, nor taught by anie, neither doth hee frame his. courles according to that the creatures minifer vnto him, but according to that which hee ministers vnto them: when hee faues the Elect, doth hee frame them to saluation for their owne holinesse? No. but because hee hath chosen them of his owne will to holinesse, therefore hee saues them.

The second thing to bee considered, is the end of his working, and that is first and chiefely for his owne glory: secondly, for the good of his Church; for his owne glory, so saith salomen, Hee bath made all things for himselfe, Pron. 16.4. Some in mercie, some in instice, all in wisedome and great power. Secondly with an especiall ayme and eye at the good of his Church and children. 1. Tim. 4.10. God is the saniour of all men, specially of them that beleeve, Rom. 8.28. All things merke together for the best water these that

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are his, and who fets them on worke but God: So yee see the manner and the end of Gods working.

Now we come to the observation, and that is this: The providence of God doth manage all the businesses in the world whatsoever. The matter is sufficiently cleared before; Adde that in the Heb. 1.3. Bearing up all things with his mightie word, where the word fignifies upholding or carrying by the word of his power, that is, his powerfull or effectuall word.

I will define vnto you what Gods prouidence is Gods prouidence is his eternall decree, touching the being, and flate, and ends of all things; and the execution of the same in making, ruling, and disposing all things accordingly. This Description is somewhat hard, but I will give you a place or two of Scripture shall make it cleere. Rom. 11. last verse, For of him, and through him, and for him are all things, &c. Of him, as he being the maker and giver of being to all things : through him, as he being the Ruler and Maintainer of their state: and for him, as he being the difpoler of them to such effects and ends as best pleafeth him; are all things, that is, all things that ever were, are, or shall be; And so it is of man, Ads. 17. 28. In him wee line, and moone, and have our being: wee haue our being in him, as hee making vs; fo we live in frim as he maintaining and vpholding our estate; and wee moone in him, (motion is a progression to some festo the ends by him determined. So you see the execution of Gods prouidence in the being, flate, and end of all things; But you will fay, where is his Deeree for thefe things: In Alls 17. 26. The Apofile faith, That God made of one blood all mankindeso dwell

emition.

dwell upon all the face of the earth, and hath assigned the seasons which were ordained before, and the bounds of their Habitation: If God ordained the times and seasons before, then consequently all things done within the compasse of these times. So now you see

the whole Definition proqued.

We will reduce the whole multitude of things administred by his providence, to these two generals heads. First, the present estate of the world determined before, but executed from the first houre of the worlds creation, to the last houre of the worlds creation, to the last houre of the worlds dissolution. Secondly, the eternal estate of men, and Angels, decreed before the worlds beginning, and to be executed to the full after the worlds dissolution.

The workes that God performe in the Administration of the present state of the world, are Creation, Redemption, Sanctification, with their confequents, opposites, and appurtenances thereto, as making, preferuing, increasing, changing, destroying, &c. Destruction is an opposite to Creation, and is to bee referred to Creation: for contraries must be referred to one and the same end : these are common to all men, and generally, to all the creatures in fense of distribution, that is, whatsoeuer is preserved or destroyed, &c. it is done by God. The second worke is Redemption, and the consequents, opposites, and appurtenances thereof, as Iuftification, Deliucrance from finne, and all euill, quatenus mala: and leaving many in the dregs of their finnes, and this by way of affirmation onely to the faithfull, but denied to the wicked: the faithfull have Iustification, &c. the wicked are not Justified, &c. The third worke is Sancti-

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fication.

fication with the consequents, opposites, and appurtenances thereof, as calling, converting, teaching, comforting, training vp by bleffings, iudgements, Word, Sacraments, and good motions: and these also by way of affirmation of the faithfull, but denied of the rest. But you will say, how can wee bring Adams fall within the compasse of Gods providence: Yes, verie well. For God, that he might bring good out of euill, suffered Adam to fall, not that he did moone him to euill, or put anie euill into him, but onely ordered and disposed of that euill for good. And thus anie thing within the compasse of the present state of the worlds being, may be referred to one of these Heads.

Now wee come to the second generall head, the eternall estate of men and Angels, decreed before the worlds beginning, and to be executed to the full after the worlds dissolution. The workes that are to be referred hither, are sirst Gods Decree, Predestination in generall, in speciall, Election of the Faithfull, Reprobation of the wicked. Secondly, the execution of it; Saluation to the Chosen; Damnation of the Reprobate. Thus you see also what the eternall state of men

and Angels is .

The Reasons of the point are these: First, either the Creatures must be of themselues (and then there shall bee no difference nor order in things; for enerie thing would be best, if they were in their own power) or else they must be of some other, and that either inferiour or equall (both which are against the nature of government) or superiour, and then whence is that: but from an higher, and so there will be no rest, till we come to God the highest of all, and consequently, he

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shall bee the doer of all, euen as the first wheele in a Clocke fets all the other on worke.

Secondly, If all things in the world be not managed Reason 2. by Gods prouidence, it is either because he cannot, or because he will not, or because he need not, or else because hee may not doe it . To say hee cannot, detracts from his power, and wisedome; hee should not bee Almightie, and onely wife, if hee should make the world and could not tell how to gouerne it: or to fay he wil not , that detracts from his Goodnesse, for shall God have so much, and not impart any thing to his Creatures; and from his wisedome, for he is vnwise that may doe good and will not: or to fay hee need not; then God is not all-sufficient, the Creatures being sufficient of themselves: or to say hee may not; this detracts from his absolute Authoritie, and command ouer the Creatures, todo what soeuer hee pleafeth.

Thirdly, If Gods prouidence did not manage all Reason 3. things, then there would follow an vtter confusion of all partly by the insufficiencie of the Creatures themfelues; specally by mans peremtorinesse, and the Deuils malice; but that the Lord (who is the God of Order) keepes all within their bounds prescribed to them.

The Vies are thefe: First doth Gods providence re 1. manage all things in the world; then labour to difcerne and acknowledge Gods prouidence in euerie thing, and what soeuer is done in the world set this Scale upon it, This is the Lords doing; exempt nothing from it. What are casuall things the Lords doing? Yeathey are the Lords doing too; as wee may fee in Hyper, 228. Exodus.21.13, compared with Denter, 19.5, where it zanch, 457

is faid, that if one man kill another vnawarcs, that the Lord offered bim into his bands. And fo in warres animomno, God fends the victorie, directing everie shot where it shall light . So in Lots, nothing are so cafuall as they, and yet the whole disposition of them is of the Lord, Prov. 16.33. So that there is nothing casuall in respect of God, but only in respect of vs. In the second place it may be said, what say you to mans will then: If Gods prouidence rule ouer all things, then man hath not freedome to will? Yes, he hath, Gods prouidence only rules and orders the will, and not constraine it, Pron. 21.1. The Kings beart is in the hand of the Lord, as the Rivers of waters, hee turneth it whither foeuer hee will, and Pfalme. 139.1 Thirdly, in sinne it selfe God hath a hand in it, in respect of the Action, though not in respect of the cuill of the Action; as in murther, the mouing of the hand in pulling forth the Knife, is from God, but the sinne is from the Creature. Laftly, Starres, and all second causes, yea, the Angels themselues are meerely Gods instruments, he is the first cause and doer of all.

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Scondly, we must magnisse Gods goodnesse in respect of his providence over all his creatures, that hee being so great a God should vouch afte to rule and dispose of all things, especially for his care and providence over man, but most especially over his Church and children, whose servants hee makes all things in the world to be, and therefore we should say with Dawid, Psal. 8.4. Lord what is man, that then art so mindfull of him? Go. What is man that thou shouldest make all things for him, and cause the wheele of the whole world to turne about for the good of thy children?

Thirdly, diftinguish God hereby from all gods or competitors

V/c.3.

competitors what soeuer, and say with Danid, Ffal. 86.8. Among the gods there is none like thee oh Lord, and there is none can doe like thy workes; as who should say, if they be Gods, let them make the world, and rule the sea, and then we will beleeve in them: But wee shall sinde them all like Baal, I. King. 18.24.26, &c. not

able to doe any thing.

Fourthly, then in all things waite on Gods proui- vfe. 4. dence; In want call to him; in abundance praise him: in good daies and euill dayes, in mercies and judgements, for spirituall and temporall things, Cast thy care vpon the Lord, and hee shall nourish thee, Psalm. 55.22. Commit thy way unto the Lord, and trust in him, and hee Shall bring it to passe, Pfal: 37.5. and in all things pray vnto God to be directed by his prouidence, and that he willdispose and order of all things that befall thee, for thy good : In affliction, pouerty, fickenesse &c. suffer it in obedience vnto God, confidering it is his hand. If we were not perswaded it were Gods hand in would kill our harts: but seeing that it is his hand that disposeth all things for our good, let vs beare it with patience; for God will not suffer the righteons to fall for euer, but he will raise him vp againe, and make all things worke for his good.

Lastly, this is singular comfort for all Gods children; all things are theirs (if they be Christs) whether the world, or life, things present, as all good here, or things to come, as all good hereafter, they are all

theirs, I. Cor. 3.21,22,23.



Of God, of CHRIST.

The second Question, Vpon Iobn 1.14.

The Word was made Flesh, &c.

Answere.



E have proceeded in the former Question as God gave vs ability and strength: it remaines now that by the assistance of Gods Spirit we proceede to the second, namely the Incarnation of Christ; and

whether we handle it by way of Question, or Proposition, it is all one. The Text in John 1.14. The word was made Flesh, &c. Then the Question is, What is meant by these words, The word was made Flesh?

In handling of the Question, First there are certaine points to bee premised in generall: As first the conueniency of this Question with the former: secondly, the difficulty of it in it selfe: thirdly, the necessary of it to be knowne: And lastly, the benefit of it being knowne. First, for the conveniency of this question with the former for howsoever happely there was no such thing intended and aimed at directly by you in propounding the question; yet the all-seeing wise-dome and providence of God hath over-ruled your thoughts, and graciously directed your choice for such a second question, as hath a sweete conveniency and agreement with the former, and that in many respects. For first, this doth naturally ensue vpon the former, as the special issues from the generall: secondly, they give mutuall light to the viderstanding each of the other. Thirdly, one without the helpe

of the other is vnprofitable.

First, this issues from the other, as a special from the generall : The generall Doctrine concerning God being handled in the first place; it followes confequently, that the speciall Doctrine concerning the Sonne of Godbee handled in the next place. After that wee have learned that God is one in Substance. but three in person, the Father, Sonne, and holy Choft, the next thing we would know, is this: which of these three persons was chiefely imployed in the Worke of our Redemption : and when we finde ictobe the fecond Person namely, the Sonne of God withall we defire to know how hee was qualified and fitted for this bufineffe, namely, by his Incarnation, and thus we fall fitly vpon the point. Secondly, they give mutuall light to the vaderstanding of each other, the former, to this; and this to the former. The former to this : for feeing Christ was God before he was Incarnate, we cannot well understand the incarnation, except allowe be well instructed touching the Godhead,. So likewise this gines light to the former; for the

The Incarnation duely confidered, that the word was made fleft, presently our mindes are raised to a higher and fuller and further consideration of the Godhead, not onely in Christ the second Person that was Incarnate; but also in the Father, the first Person that fent him; and the holy Ghoft the third Person, by whom hee was conceived, when hee was Incarnate: And therefore if euer we will know God perfectly, wee must goe to Christ, for Hee it is that reueales him. John 1118. Hee is the tooking glaffe wherein we behold the face of God, And bee that bath forme bim, buth feene the Father, Joh. 12.45. and 14.9. Againe, the first queftion teacheth a deepe mystery quite beyond the reach of Nature and Reafon, that one Nature should Subfift in three distinct Persons: which perswasion ferled in vs, makes vs more easily to beleeve another as deepe a mysterie, as much beyond reason as that, namely, that two distinct natures should subfist in one and the lame Berson, which is our maine point to be tainght inthis place, And contrarily, this perswafion striled in vs, that two distinct Natures subsist in one Person, strengthens and confirmes vs in the former. that one Nature subsists in three disting Persons. Thus they give mutuall light one to another. Thirdly; the knowledge of either of them is vnprofitable without the other; To beleene Godone in nature, three in perfons, is well, Iam. 2.19. But except withall wee beleeve Christs Incarnation, it is but confused and mained, Without firength and finewes, it is no fauing faith, it will neuer inflifie vs from our finnes. Or onely to beleeve Christs Incarnation, and not to belècio Godone in nature, three in Persons, this is but a headlefte faith syithout vaderflanding and without iudgement, 0011

iudgement, and neither acceptable to God, nor profitable to our selves. To beleeve that without this, is like a good foundation without a building, which is vaine; on the other fide to beleeve this without that. is like a building without a foundation, altogether vnprofitable. And therefore it falls out fitly, that after wee haue spoken of the first question, namely, That God is one in Essence, and three in Persons; that now we come to speake of this, namely, How the

fecond Perfon the Word, was made fleft.

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The fecond generall point to bee premifed is this, namely, the difficulty of the thing in it felfe; It is a miracles in the deepe fecret, hardly to be attained vnto, according to Myfirie, faith that in the 1. Tim. 3.16. Without controver sie great is idemque opus the mystery of codlinesse, God manifested in the flesh misericordia Ispeake not this to dismay you, but to incourage demque perfe and quicken you, the more bufily to fer your felues Dime bome about to finde it out, fo farre as it is revealed in the word: for fo will every ingenuous man doe, the har- o virgo, un der the worke is which he is to performe, the more idemque filine earnestly, and eagerly will he labour in the perfor- androg a) de mance of it. It is verie dificult: for first Nature denies demque chris it, that God fhould become man; heaven and earth fus, nobis inde meere together in one; the immortall word become mortall flesh; that an infinite nature and a finite should line together in one person; how can this bee done, faith Nature? how can man comprehendig? So Nature denies it, and faith it cannot bee without a miserable confusion of Heaven and Earth together. Secondly, Reason scoffes at it as a fable, as impossible to bee done, and incredible to bee spoken. Thirdly, Religion abhorres it; I say, all the Religions in the world, abhorre it, except our Christian Religion: year abhorre.

There bem vna eademqui fæmina mater ומות קשדוון & advocatus.

abhorre it as a blasphemous and monstrous impietie; then it must needes bee a dissicult thing, that all the world, Turkes, and Iewes, and Heathen stumble at. But you will say, what is to bee done then, seeing it is such a dissicult thing! I say, A true sauing saith ascendes aboue Nature, and aboue Reason, and aboue all other Religions in the world what soeuer, and breakes through all the dissiculties that oppose against it, and stands inher way; and because God saith it, she surely believes it, as an vindoubted Truth, and sweetly imbraceth it, as the most pleasing obiect that ever it can take hold vpon. So wee see the difficultie

of it in it felfe.

The Third generall point is the necessitie of it to be knowne. It is so necessarie, as that without this know, ledge of Christs Incarnation, there is no life to beeattained, 1. lohn. 5.12. Hee that bath that Sonne bath that life, and hee that hath not that Somne of God, bath not life: that is, hee hath no part in God, nor in anic of his mercies; beleeue, professe, practife, whatsoeuer else hee will or can, without this, all is nothing. Nay hee is to farre from having life, as that hee that doth not know and beleeve this, is condemned already, lohn. 3. 18.26. Heethat beleeves not is condemned already, because bee beleeneth not in the name of that onely begotten Some of God: and verse 36. The wrath of God abideth an him. Yea, but is it not sufficient that wee beleeue in one God, vnleffe also wee beleene in Christ No. it is not. Our Saujour faith, John 14:1 Tee beleeneis God, beteene alfo in mee. The lewes and the Turkes beleeue in God: but because they beleeue not in Ieam Christ they have no life, but the wrath of God abideth on them.

The fourth and the last generall point to bee premifed, is, the benefit of it, when it is rightly knowne, Instification. Ela. 53. 11. By his knowledge, Shall my righteons Sernant Instific many: Affarance of Salnetion and life. 1. Ich. 5.12. Hee that hath the Sonne, bath life: and 1. Iohn 3.18.36. Hee that beleeueth in him. is not condemned, and be that beleeneth in the Sonne bath everlasting life: yea this verie knowledge is eternal life, Ich. 17.3. This is eternall life to know thee to be the oneby very God, and whom thou haft fent lefus Christ; that is, to know this rightly and truely is eternall life, now God begins to live in our hearts by Christ. The benefits may bee fet downe to bee two; First, freedome from all euill that may hurt vs, as Sinne, Sathan, Hell, Death, Damnation: Secondly, a just right and title to and in God himselfe, and in all his promises and comforts whatfocuer. For the further illustration hereof, I will give you a similitude in general rothis point, and that shall bee taken from aiman free of this Citie. A man that doth not beleeue neither in God. nor in Christ, heis like vnto a forraigner that never came within the gates of the Citie; and therefore hee hath no part in it, but is cleane thut out. In the fecond place, hee that believes God, and the generall Doctrine concerning God, that hee is one in Essence, three in Persons, and beleeves not the Incarnation of Christ; is like to him that comes to the Citie, and puts himselfe Apprentice, but serves not our his time, and fo never comes to bee afree man . But in the third place, hee that comes to beleeve that God is one in Effence, and three in Persons, and believes also the Incarnation of Christ, that God was made man, the wordingde field, and applies it to himfelfe; hee is

like to him that is made free of the Gitie; hee is a right and a true free-man of the new Hiernsalem: the Sonne of God hath made him free, and therefore hee is free indeede, Iohn 8.36. And so much for the foure

generall points premifed.

Now wee descend in the second place, to the particular handling of the question: wherein I propound these foure generall points to bee handled, which the words in the text leade mee to, and as they are there laid downe. The first is concerning Christs Godhead by it selfe, the word, &c. for this is first herein the order of the words, and first in nature too. The second is concerning the manhood by it selfe, was made sless, &c. The third is concerning the Godhead and the Manhood together, which wee call Christs Incarnation, was made, &c. The fourth is concerning the time or season wherein this was done.

First, concerning the Godhead by it selfe: for that as I faid, is firthin the order of the words, and first in nature too, for hee was God before he was made man, and therefore first of that. And here are to bee handded these two points. First, who it was that was made fieth, the Word: Secondly, of the Title it selfe, word. First, who it is that is here spoken of that was made flest: It is spoken of lesus Christ the Sonne of God, the second Person, for so the circumstances of the Text make it cleare. For first it is Hee by whom the world was made, verse. 3. and that is Christ lesus the Some of God, for by him were all things made, which are in Heanen, and which are in the Earth, Gr. Cal. I. 14.16 It is be that is faid to bee that true Light, verle Q. but who is that, but edens lefus Christ that lightenesh enery one that commeth then the world? Isha & . 12. It is he that came amongst his owne, and his owne received him not, verfe. II and that was lefus Christ. ACL 3:13.14. But yee denied the holy one and the Tuff. &c. And in the 17. and 18. verfes hee is called lefus Christ, and the onely begotten sonne of God. So yee see the circumstances of the text prooue it to bee Iesus Christ the second Person, of whom this is spoken, the word was made flest : And also you see hee is so called in plaine words: And so much of the Person of whom it is spoken: Now followes the Title, The word; which fome expound the Wifedoine for the originall may beare either; and either of them as grees with the Person of Christ; so hee is called in Pron. 8. 22. Manie other Titles are ginento him here and elsewhere. In this Chapter, hee is called Life, Dight, Lambe of God, fo he is called lefu, Math. 1. 21. Chrift, Luke. 2.11. the Sonne of God, Luke. 1.35. the Sonne of man, Math. 9.6. The Sonne of David. Math . 1.1. The Sonne of Mary, Luke. 1 . 31. Emanuel, Ifa. 7. 14. Mediator, I. Tim. 2.5. High Preif Heb. 5. 1. Some of these are affirmed of his Natures: some of his Offices: and all of them are full of profitable in-Aruction fitting him well, and given him vpon good confideration. But this Title word is as honourable as any, and as pregnant for fignification.

And here you must first vnderstand the generalithings intended in this Title, word. Secondly, the particular reasons why he is so called. For the first, the generall things intended in this Title, they are two: First, that Christ is perfect God, sohn 1.1. That word was God. Secondly, that hee is the second Person in the Trinitie, 1. sohn 5.7. And there are sheet that because, the Father, the word and the

hely Ghest; If hee had faid, God was made fieth, it might have beene vnderstood of anie Person in the Trinitie: forthough the word bee God, verfe 1. vet hee faith not, Ged, but the Word was made flest : purposely fingling out the second Person: And so much for the generall intendment of the Title. Secondly, the particular reasons why hee is so called, and that is in these respects. First in respect of God the Father: fecondly, in respect of the creatures : and thirdly, in respect of the faithfull. First in respect of the Father. for as the Word is the expresse Image and picture of the mind; So is Christ the expresse Image and pi-Aure of his Father: So likewise as the mind begets the Word, so the Father begets the Sonne: And as the Word reueales the mind, so the Sonne reueales the Father to vs. Secondly, hee is so called in respect of the Creatures: for God made all things by bis word, Pfal. 33. 6. and Christ being he by whom all things were made, John 1.3. Thirdly, he is so called in respect of the faithfull: for they know nothing concerningthe Father, nor of matters of faluation, but what Christ reueales vnto them: all the lightthey have herein is from him, hee is the substantiall word of the Father, that declares his will vnto vs. 10b.1.18. and what is the manifestation of the secrets of the heart, but the word?

Wee will draw this into an observation, that so it may bee the more profitable vnto vs, and the observa-

tion is this:

Detrine.

Iesus Christ the Mediatour is perfect God, the second Person of the blessed Trinitie, the renealing word of his Fathers will, in all matters of Saluation, before, in, and after his Incarnation. That hee is per-

feat

fect God is produed thus; first because he is so called. I. John 5.20. This is verie God: and Ads. 20.28. God purchased his Church with his blood. Secondly, his workes prooue him to bee God, Hee forgiues finnes, Matth.9.2.5 . Hee gines the Spirit, Ioh.21, 22. Hee gines eternall life, John. 10.28. and this hee could not do, vnlesse hee were perfect God. Thirdly, his Attributes shew him to be so : He is eternall, Reuel. 1.8. Almigh. tie, Matth. 28.22. Equall with the Father, Phil. 2.6. Nay, He is one with the Father, Ich. 10.30. And therefore he is perfect God, Lastly, his honour confirmes him to be fo: All the Angels werfsip bim, Plat. 97.7. but they will worship none but God. Hee bath a name about all names, unto which all things in heanen and earth must bow, Phil. 2.9, 10. All things are bis, John. 3.35. and hee is called the King of kings, &c. Reuel. 1.5. So his honour product him to bee perfect God.

The reasons why Iesus Christ must bee perfect

God, are these:

First, else he could not pacifie the wrath of God Reason. I. for the sinne of man; for none can perswade with, and pacifie God, but God.

Secondly, else his blood could not have beene an

infinite ransome for finne, which it must be.

Thirdly, else he could not know our hearts, and so hee could not have beene a fit Mediatour, to know our wants, and heare and helpe vs at our needs.

Lastly, else hee could not have beene able to sauc

vs, and therefore hee is perfect God.

Theyles. First vie is against those Heretickes, that Vie I. have denied the Godhead of Christ, as Ebius, Gerinthus, Arius, Iemes, Mahometans; some denying that

that he is God; others that he is not absolutely God, but inferiour to him, &c. but these are horrible blass phemies, not to be endured by any Christian eare.

fe. 2.

Secondly, this should stirve vp to thankeful nesset to God, that hath bin pleased to imploy his own glorious Maiestie in the works of our Redemption, & that which was impossible to bee done otherwise, God hath effected by his owne hand. A man would have thought it had beene better the whole world had runne headlong to hell, than that God should have come downe from heavento performe this worke: but God thought not so; therefore this should stirre vs vp to all thankfulnesseto God that hath done this for vs.

fe.3.

The third vie is for comfort; This should assure vs of our saluation, the Pillar it rests vpon being God himselfe, who is veterly vnchangeable of himselfe, and that hee doth is firme and sure against all oppositions whatsoever; it is vnchangeable and vn mooveable as God himselfe is, and shall stand fast against the gares of hell. 1. Pet. 1. 21. That your faith and hope might bee in God ere. If our Saluation did rest in man, then in the time of temptation wee were gone; but seeing it rests vpon God, it shall surely stand; If the deuill can prevaile against God, then he may prevaile against vs, else not: we have neede of this comfort in temptation.

Second part of the Doctrine. Secondly, that lesus Christ is the second Person in the blessed Trinitie. For so still the whole Scripture runnes, For sirst the Father is set downe, then the Sonne, Iohn. 3. 16. God so land the world that hee sent bis sonne. And, 1. Tim. 1. 15. Christ lesus came into the world to save sinners.

The

The reasons why Telus Whith the Michiganour is the second Person; rhoughibble can lice nor datensi given of necessitie; why it must be foglyet there may be given many reasons of conveniencie why it is found

And first, lesus Christ the Medianoin wasterber at Reason. 1. middle Person in the Office of middiation betwike God and man, and therefore it was connunient, that he should be a middle person in the subsistence of his Godhead betwixt the Eather and the holy Oliotte

Secondly, lefus Christi was to make thefer for whom he was Mediatour, like himfelte but wee are Reafen 2. the fonnes of God by him, therefore he is the Sonne of God 100: he must be the Soune of Gon by Na ture, that he might make ve the Somos of Godiby Ac forme it by his Sonne; hee did issarghas noisqob

Thirdly, there must be a fender, and he that is lent Reafon 3. must have power ro give the Spine " God the Pathon, Zanch de Incarheis the finder sutoi heicannot be femy buid od lihe Sound the fecond Per for whee is fent, and her hath power, to gine the Spirit. And though the first Peri fon hath power to give the Spirit, yet hee comove be fent and therefore it is the freent Perfon that's fent to performe this worken and and and and redte

Laftly, hee is the Person by whom wee, and the world had our immediate being; we were by the word sthem in is convenient thin be frould give ve the well-beingo So yee have the Realton's oroforod bank The vies are thefe & The first vieis again Athole vie 1. Heritickes, that held/that the Harberg of the holy Ghoft: was incornates as substitus, Put ipoplished and diversion but we septien that shelp the decond Person, the Sonne of Godywas in carnate, and there fore their opinions are air one only and to be reiested of vs. H 3 Second-

national ace the Dolling.

Secondly, is lefus Christ the second Person in the blessed Trinine our Mediatour? then let vs so embrace him, and so believe in him, and whatsoever we have to do with God, we must goe to him in Christ: If we pray or give thankes to God, we must doe it in Christ; we must hisse the sonne, Pfal, 2. last vers. wee must embrace him as our Mediatour, if ever wee will be accepted of God; And so when we have sinned against God, and would seeke Reconciliation, Goe to him in Christ. 1. Joh. 2. I. If any man sinne, wee have an

Adnocate with the Father, even lefus Christ.

Je.3.

Thirdly, this should teach vs, how much wee are bound to God, who not onely hath beene pleased to ordaine a course of saluation far vs, but also to performe it by his Sonne; hee did ir by his Sonne, to make vs know and acknowledge his great loue to vs. And so much for the second part of the observation.

birdpart of be Dollrine.

The third point is this: That Iefus Christ the Mediarour, is the reuealing word of his Fathers will orhe that reueales the will of God concerning our Saluation. Ioh. 1. 18. No man bath feene God at any time, the enely begetten Sonne, which is in the befome of the Father, bee bath declared bim. Math. 11.27. Neither knoweth any man the Father, but the Sonne, and beete whom the Sonne will reneale him the nature, will, and all things concerning the Father, the Sonne reueales. and therefore, Math. 17.5. the Father commands vs to heare him. Heb. 1.2. God hath Speken to wis by his Sonne. And generally all the Apparitions and Revelations made to the Patriarkes and Prophets in the old time by Angels in the shape of men, were by lefter Christ. 1. Pet. 3.19. He went by the Spirit and preached to the old world; so he was the renealing word of his Fathers Fathers will to them; he it was that reuealed and declared the will of God, by the Prophets and Apofiles from time to time; Nay, even the Spirit himfelfe what soever he teacheth is from Christ. Heefball shew you of mine, saith our Saviour, sohn 16. 13.14. And this is his Propheticall Office, Deut. 15.18. A Prophet shall the Lord God raise up unto you, like unto me, him shall yee heare. So much for the proofe.

The Reasons: First, none can reveale the will of Reason 1: the Father, but hee that came out of the bosome of the Father. But Christ came out of the bosome of the Father, 166. 1. 18. Therefore hee alone reveales

the will of the Father.

Secondly, None can reneale the Father, but hee Reason 2 that knowes him; but Christalone knowes the Father, Matth. 11,27. therefore none but hee can re-ueale him. But you will say, doth not the Spirit both know and reneale the Father: Yes, but that is only as Christs Deputie, John 16.13. John 14.26.

The vies: First, this should teach vs how dearely, vie and highly, and honourably we should esteeme of the matters of our saluation; even as a matter published by the voyce of the Sonne of God himselfer and therefore leaves with all reverence embrace it, and

yceld obedience to it.

Secondly, this teacheth vs to renounceall other words and reuelations what source. The Anabaptists they called to believe their Renderions. The Papists to believe their Traditions. The Iewes to believe their Talmud. The Turkes to be leeve their Alcoran, but what were this but to adde to the Doctrine of Saluation, and believe lyes in stead of that Truth which Christ severales wato vs. and to instead out the

word

word of God: therefore wee must oppose all these by Gods word, and wee must know nothing in matters of saluation, but what Christ hach roucated to vs, all other words and renelations we must reiect as the inventions of men: Our Sauiour seeing many fall away from him, hee asked his Disciples if they also would for sake him; so the Disciples if they also would for sake him; so the words of eternal life. So must we answer them, lesus Christ is the renealing word of eternal life, we will not goe from him: And if we doe for sake him, then it shall be instantial him; that seeing wee would not be leeve the Truth, to give vs over to be leeve delusions and lyes. And so much concerning the Godhead by it selfent so and apple that oncerning the Godhead by it

Now it followes to bee confidered in the fecond point of the manhood by it selfe. The word was made flest. For how soeuer the manhood hath no personall subfistence by it selfe, but so soone as ever it was created, was vnited to the Godhead, in the Person of the Sonne of God; yet because it is an absolute nature, and creature by it felf, though not at any time seperated, yet alwayes distinct from the Godhead, therefore it requires to bee feverally handled. That when wee have spoken and learned what the Godhead or word is in the first place, and the Manhood or Flesh in the second place, wee may the more readily and indicially conceine of the Incarnation in the third place. To make it plaine by a comparison, two extreames are to meete and to agree together: this cannot be done, except, first, we know each seueral ly by it felfe a fo here the word or Godbad is as one extreame, the Flesh or the Manhood another altien then 115

then can I vaderstand the reconcilement of both, ex-

cept I vaderstand each by it felfe!

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For the better handling of this point, I will fielt What is men thew what is meant by this word Fleft: Secondly, Figh. why it is so called. First, what is meant by the word Fleft, howfoeuer it is true that the Scripture doth fometimes extend this word to all living creatures. Gen. 8. 17. yet most viually & properly it is applyed to man, and that in many fenfes: as first it fignifies cither part of man, or whole man : either part of man, and that either the whole body, Len. 16.28. Then fall not marketby felfe in thy fleft, or. meaning the body: or fecondly, the generative part, Leuit. 15.3. When . his fleft ansideth bis iff ne or elfe for the Bone of man, Gen. 2.3. This is now Bone of my Bone, and fleft of my fleft : or fourthly, for the varegenerate part in the faithfull, Rom. 7.25. Then I my felf in my minde, forne the Law of God, but in my flefb the Law of Sinne, Secondly, it is taken for whole man, and that either for his whole Nature, or for his efface and condition in this life. First, for the whole nature of man, and that either simply as hee is a creature, or as hee is wholly corrupted with finne: forman fimply as a creature withour brand of corruption, Luke 3.6. and all flesh (ball fee the elevise of God. Gal. 1.16. By the workes of the law falt no flesh bee instified. Or else for whole man as he is corrupted and defiled with finne, and fo it is taken, Gal. 5.17.24. The flefb lufteth against the Spirit de. And they that are Christs have cracified the flest: and more plainely; toba 3.6. That which is born of the flesh is flesh : this is the state of the whole man, in the wicked no part beeing regenerate. laftly, It is taken for the whole condition in this

this present life, as life, powertie, &c. and foit is taken. I Cor. 7,28. They fall have trouble in the fleft. that is, in the estate of their life; and so it is applyed to our Saujour, Heb. 5. 7. Who in the dayes of his flefb. &c. that is, in the time of his life. Now the question is to know in which fignification, Flesh is to be taken in this place. Surely it is to be referred to that place where Flesh is to be etaken for the whole nature of man fimply, as he is a Creature without brand of corruption. The meaning then is this; The word was made Flesh; that is, The word was made perfect man, confisting of Bodie and Soule; hee was made man in a true being, as in 1 Tim. 3. 16. Manifested in the Flesh, that is, in the true being of man : the speech is borrowed from the parteo the whole, Fleft being taken for the whole nature of man, no other fenfe agrees with it. But you will fay then, why doth not the Text fay . He was made man? And thus we dome to the fecond point why been scalled Flefb. Whereofmany profitable reasons may be given

Reasons why hee is called slesh. First, man signifies as well the Person, lass the Nature; Flesh signifies the Nature onely, not the Person; now the reach of the holy Ghost, is to teach vs, that Christ tooke our Nature, and not our Person, and therefore he saith Flesh But doth he not call him Man else where? Yes, often, but that must bee expounded by this, and this by that, and both will prooue that Christ tooke the whole nature of man, not the Person; and when her saith Man, then her teacheth vs that her tooke whole man, and not the slesh onely; So both gives vs light to this, That Iesus Christ tooke the persent nature of man, and not the Person of man.

Secondly, Man doth fignific the best part of man with the worst, the honourablest with the basest; Flesh signifies the basest part onely; Now the best flesh signifies the basest part onely; Now the best flesh would teach vs the humilitie of Christ, in that hee tooke not only the best and noblest part of man; the Soule; but he vouchsafed to take the basest also, even the body, Phil. 2.6, 7. The hely Ghost setting downe the Incarnation of Christ, thewes how exceedingly he humbled himselfe, that though he were in the forme of God, and equalt with God, yet hee tooke upon him the forme of a servant, and was made like man; and found in shape as a man, and therefore the hely Ghost saith here, Flesh, rather than Man.

Thirdly, Flest doth more significantly imply our naturall infirmities, than Man: now the bely Ghost would teach vs, that he tookenot on him our nature onely, but our infirmities also, since onely excepted, and therefore he taith Flest, rather than Man.

Fourthly, Flesh is a bodily substance of man, man consisting of a double substance, bodily and spirituall: now the boly Ghost would teach vs, that Christ had a bodily and earthly nature, as well as a spirituall and heavenly nature, and this more plainely appeares when he saith Flesh, than if he had said man.

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Lastly, It is said Flesh, to teach vs that he tooke not onely one individual man, but the whole Nature of that kinde, whereas if he had said man; it had significed but onely the individual Person of a man; which if Christ had taken no more, he could have saved but Musculus. that one person, and therefore the best of the rather this word Flesh, than Man.

Now the observation from hence is this: That Ie-Doctrine sus Christ the Mediatour, is very true and perfect

a man

anch de incarsedib.2,c,3,q.2, hc64, aged.584.

man; The word made Fifth deviction is very God; is made very man; Thus he is crue and perfect man, is propued thus; First, her had the name of a man; Secondly, he came of the race of man. Thirdly, hee had the parts of a man. Fourthly, the Birth & growth of a man. Fifthly, the Actions and beliauiour of a man. Laftly, he had the infirmities of a man. First, he had the name of a man expressely given him in the Scriptures, and therefore he hath the true nature of a man; for the Scripture calles things as indeed they are, not as they are not. 1. Tim. 2.5 . The man Christ te-Sw. Act. 17.31 He will indge the world in right confoeffe by that man whom he bath appointed. Nowwecknow Christ Islus shall judge the world. So wee feethe Scripture calles him man, and therefore hee is true man. Secondly, he came of the race of mankind, and therefore the Scriptures call him the Sonne of man, Math. 9.6. and more particularly the Sonne of Mary.

Luke 1.31.44 Nay, the help Ghoft goes further, and showes of what Tribe he was Heb. 7. 14 It is enident that our Lord sprang out of Indah, Nay, hee shewes of what family bec was, Bom. 1. 3. Which was made of the feede of Danid, and in Heb 2.16. Hee tooket be feede of Abraham : and fo likewife, Gal.3, 16. Christ is faid to be Abrahams : feede And to put the matter out of all doube, the hely Ghoft thews that he came of that very nature of man that was made at the beginning, hee came of the race of Adam and Eur; of Adam, Luke; 18. The Soune of Adam; and of Ene, Gen. 3.16. The Scede of the woman fall breake the Serpents head So he was by succession the Sonne of when both by father and mother. Thirdly, he bath the parts of a man, the Body and Sanle of a man the body of a man I. Pet . 2.24 Wha

chare one finnes in his body; So he had the parts of a body as bear and field, and hands and fecte? Date 24:39. Behold my bands and my feete, de. Afpiret buth not Flesh and Romes as you fee mee bane. So hee hada Soule. Math. 26.38: My Soule is beaut & cand all the faculties of a Soule, as vader standing, will dec. for he did dispute and reason, by the facultie of the vnderstanding as we doe, he had all the essential and naturall parts and powers of body and foule, and therefore must needes be a true man. Fourthly, he had the Birth and growth of a man, he was conceived in the wombe of hismother as a man, Lake 1.31. He was borne in the viuall time as a man, Lake 2.7. fwadled, Luke 2.12. He grew vp as a man, both in respect of body and mind, Lake 2.40, 52. and therefore he was a true man. Fifthly, he had the Actions and behaulour or a man Phil. 2. 7. Hewas found in Shape, that is, in carriage and behaviour as a man. John 1.14. Hee dwelt a monoff ve, faith the Apolle, that is, hee had his connertation amongst vs, hee did eate, and drinke, and fpeake, and fleepe, and did all things belonging to a man. Ad. 1.21. All the while the Lord lefu was conwer fant wish ws, that is, all the while that he went in. and out before vs as a man. Lastly, hee had the infirmities of a man, Heb.4.15. For we bane not ambigb Priest, which cannot bee tauched with the feeling of our infirmities, but was in all things tempted like worto ws, get without finne. He was hungry, Mathew 4. 2. Thir-Hie, lobn 4.7. Wearie, John 4. 6. Hept, John 1119 9. Sorremed, Marke 3.5. Laftly, he dyed as other men do, giaing up the Gheft John 19.30. which are mahifelt proofes that he was true and very mana the builder

The Reasons of this point are thefe: That Christ Reason. I.

1.3

is true and perfect man. The first Reason is, because it was so fore-told that he should be such an one, sen. 3.15. It was fore-told that hee should bee the seeds of the woman. And Gen. 22.18. that he should be the seed of Abraham. That is, that he should be a true and perfect man. Now that which is fore-told of God must needs come to passe, and therefore hee was a true and perfect man.

Reafon 2.

Secondly, The Iustice of God required that the same Nature should be punished, that had offended. Now Christ being to make satisfaction for our fins, hee must needs take our whole Nature to make satisfaction for vs in. For our whole nature had sinned, and farre be it from vs to thinke that God would punishone Creature for another, or one Nature for another.

Reason 3.

Thirdly, Christ comming to bee our Mediatour, was to bee our Head, wee his members; then there must bee a proportion betwixt the Members and the Head. Now the Members are perfect men, then so is the Head also, else it should be a Monster, if it should have a divine Head and a humane Body; as some Fishes that have the head of a Dogge, and the Body of a Fish. But this cannot be in Christs Body, but as the Members are perfect men, so is the Head too. Hee that sandifieth, and they that hie sandified, are both one. Heb. 2.11.

Reason.4.

Fourthly, Christ comming to bee our Mediatour, was to make vs like himselfe, the Sonnes of God, therefore he must needs bee made like voto vs, the Son of Man. He was to exalt vs.co. He area, therefore he must needs live here on Earth. He was to make vs partakers of Glorie and of the divine Nature, therefore he must needs

needs bee partaker of Infirmitie and of the humane Nature. He was to make vs Bane of his Bone, and Flash of his Flesh therfore he must needs become Bone of our Bone, and Flift of our Fleft.

The Last Reason is that of the Apostie, Heb. 2.17, Reason 5. 18. It behound him in all things to bee made like outo bis Brethren, that he might be a mercifull & a fairbfull bigh Priest, able and willing to fuccour vs in diffreste, enen from his own experience of our infirmities.

The Vies are many.

Firth, here is an excellent quidence of the great and V/c I bountifull love of God to vs, as the Apostle speakes, Tit, 3.4. that notwithstanding we had sinned against him & were become his enemies, fo that our Nature was as arces an enemie to him, as the Denil himfelf almost , you that the Lord God should bee To affected with vs. that he should fend down his own Son Tefus Christ to take this aduerse Nature vpon him, even his enemies Nature, to face vs that were his enemies This bount iful meffe of God will the better appeare. if wee consider, that hee desied this to all inferiour Creatures, yea to higher Creatures than we are. The Angels fell, and Christ might hauetaken their Nature to redeeme them: but hee in no lore tooke the Angels Nature, but the feeder Abraham, Heb. 11 should firre vs up to admiration of Gods fingular affection towards vs, and it should proucke vsto all shankfulnette to him, and to render doue to him as gaine, to give our bodies and whole Nature willingly to be imploied in his fernice.

Secondly, It sheweth the humilitie of lefus Christ, ple 2 that did abase himselfe so low, as to take our humane Nature upon him, being fo bafe a Nature, and he fo high

high and excellent a Person; this is the most pregnant example of humilitie that ever we read of. The Apostle, Phil.2,6,7, 8. amplifies it from very many parculars, He was in the form of God (faith the Apostle) equall with God, but he made himselfe of no reputation, tooke on him the forme of a fernant, was made like onto men, and found in flupe as a man, bee humbled binefelfe unto death, even the death of the Croffe, Os. A proud man would have thought it a great thame to have don thus; but our Saujour Christ thought it not so: Thereforethis should stir vs vp to imitation, as the Apostle exhorts vs in the fifth verfe, Let the fame mind bee in you shat was in lesus Christ. Let vs bee assumed to be proud, or to disdaine any man, or any office or fernice, or any thing though never fo bale if it bee and table to Gods Ordinance that he may have glorie by it, & for the good of thy Brother, though thy felfe bee neuer so great, seeing Gods owne glorious Sonne dif-dained not to humble himselfe thus for thee.

The third Vie is for comfort to Gods Children: Christ took our whole Nature, therefore here is comfort for vs. First against the sinfulnesse of our Nature which we carrie about vs; for our Nature hath answered for sinne alreadiein Christ. Yea, but some will say, still I am prone to sinne: yethere is thy comfort, that Christ hath assumed thy Nature and sanctified it to the full in his owne Person, and thy Nature shall also bee sanctified by little and little till it be intirely made holy. So secondly, likewise it is comfort against the basenesse of my Nature, which is but Flesh and Blood, compassed about with many infirmities and miseries. What then? My Nature is excellently glorisied alreadie in Christ, and this

Me 3

this Nature of mine shall be glorified in me to the full at the last day; For beis Flesh of our Flesh, and Bone of our Bone, and therefore as he is exalted to glorie, fo fiall we hereafter: and therefore though we be here in this world despised, persecuted, and contemned of men, yet we are honoured in a high degree by the Sonne of God in his owne Person alreadie, and shall bee in the world to come in every one of our owne Persons. Thirdly, here is comfort against the infirmities of our Nature, because Christ Iesus himselse bare them in our Nature, and therefore they are sweetened to vs in the enduring of them: and also hence we have affurance of comfort and helpe against them, because he bare them that hath a fellow-feeling of them, and therefore will be compassionat toward, and both readie and willing to helpe vs, as the Apostle sheweth, Heb. 4. 15. and the 5. 2. He that hath beene a begger by the high-way, or in any other necessity, and is freed from it hee will bee the more compassionate, and the better know how to relieve those that are in the like necessitie, even from a fellow-feeling that he hath of their miserie. So our Saujour Iesus Christ hauing borne our infirmities, will be readie and willing to helpe vs, euen out of a fellow-feeling that he hath of them, and therfore this may be comfort to vs against all the infirmities of our Nature, euen against death it felfe .

Fourthly, Hath Christ Iefus assumed our humane vic 4. Nature: Then we ought to have a reverent estimation of this good Nature which we carrie about with vs, as being the very fame which the Sonne of God tooke on him : let vscherefore reuerently respectit; both in our selucsand others. In our selucs les vetake

Zee line

heed we defile it not with finne, doe not abuse it to flauish and wicked courses. Will thou take the Flesh and Nature of Christ, and make it the Flesh and Nature of a Drunkard, or of a Whoremonger: &c. God forbid; for then thou shalt abuse the Nature of Christ. And so in others, in thy poore Brethren, do not vilifiethis Nature, but love and cherish it, and do well by it, it is Christs owne Flesh and Nature, therefore bee northou ashamed of it in them. He was not ashamed to call them Brethren, Heb. 2. 11. therefore bee thou

like vnto him.

Fifthly, Here is matter of reproofe against many Heretickes, here is a whole Rabble of Heretickes, a Legion of Diuels, to fight against this Truth, I can call them no better, for they are directly against Christ. Marcian hee held that Christ had not the true Substance, but only the semblance or shew of a man alledging for his proofe, the Apostle, Phil.2.7. He was made like man. But there it is vnderstood, a true likeneffe (euen as one man is like another) not a counterfeit. And also they alleage, that in Rom. 8.3 God femding his Sonne in the similitude of sinfull Flesh. But there similitude is not referred to Flesh, but to finfull Flesh. This Errour some ascribe to the Manichees, but the Manichees confesse he had the true substance of Man. but he brought it from Heaven: alledging 1. Cor. 15. 47. The second man is the Lord from Heanen. But this is spoken of the Person of Christ, not of his Manhood by it selfe. This Errour is rather afcribed to Valentimus. Apolinaris confessed the Flesh of a man in him. but not the Soule, but that his Deitie was in fleed of his Soule. But we know, that it is faid, Hee greated in bis Soule, John 11.33. Now his Deity cannot greate, Risk Zegedine

Zegedine 584. This is also ascribed to the Artans, Fide Zegedine 584. Appelles heldthat hee made his Body of the foure Elements, Epiphan. Heref. 44. And focertaine Ebionites held that hee was a created man before all things, Epiphan. Heref. 30. and fo denie him the birth of a man. But we know he was borne of the Virgine Marie. The Manothelites held that Christ had but one will, that is, as he was God, not as hec was man, and so denie the parts and actions of a man to him. Laftly, the Vbiquitaries will have his Manhood everie where, and fothey destroy the verie being of his Manhood. These and all such Heretickes as denie Christo be come in the Flesh, they are not of God, but they are

the Spirits of Antichrift, I. lohn 4. Verfe 3

Laftly, feeing it is fo that Christ hath taken our Na- 1/6 6. ture vpon him, then let vs so beleeve in him, and so embrace him, as true and perfect man : yet with thefe limitations, take it not too foort, and extend it not too farre. First, take it not too short; so do they that say he had a Manhood, but being vnited to the Godhead it was lost and swallowed vp of it. But these come too hort, for Christ was still perfect man after this Vnion, neither did hee cease to bee so at his death (as some thinke he did) nor at his ascension into Heauen, neither shall hee after the day of Judgement : for even as the benefit of his Mediation lasts for ever, so shall his Manhood be for euer. Otherstake it too short, in this sense. in that they thinke it a disparagement and disgrace to Christ to ascribe infirmities to him, to say, that with our Nature hee rooke our infirmities alfo: but he canpor bee true man, except hee take our naturall infirmisies. Secondly, nor yet ftreich it too farre a though We fay he tooke our infirmities, yet without finne: finne must K 2

encky de inrnat. lib.z, p.3.q.3. must still be excepted, Heb. 4. 15. and 7.26. And confequently, the causes of finne, as generation by man; he had not an earthly Father, for then his generation could not have been without finne, or creation of any thing in the wombe of his Mother not fanctified. It was impossible he should be tainted with sinne, being God: and it was necessarie hee should be without fin. he being a facrifice for finne. Againe, firetch it not too farre, as to thinkey that hee still continues in the flare of infirmitie after his refurrection; for howfoever hee hath our Nature, and bee still a perfect man. vet hee is a man of Glorie, not of Infirmities, his infirmities are veterly cast off for ever after his refurredil on, and now hee bath a glorified Body. No marualle therefore, that Marie knew him not, but tooke him for the Gardiner after he was rifen ; and that the Disciples supposed they had seene a Spirit, when hee appeared to them, Luke 24.37. Nay he is fo farre from infirmities, as that hee bath perfect Glorie and authoritie ouer the world; especially, ouer his Church: All things are put in Subiccion under bis feet, Heb. 2.8. God bath made bim Lord and Christ, Adl 2.36. And Phil. 2.9.10. Godbath highly exalted bim, and gluen bim a name above enery name, that at the name of lefus enery knee should bow. So though hee neuer deposed his Nature, yet hee laid downe his Infirmities at his death and refurrection: And therefore the Apolite faith. Hee dies no more, Rom. 6.9. Thirdly, extend ir not tob farre, as they doe that fay, If he have taken the whole Nature of man, then hee will faue all men. No he will faue none, but those that are incorporated into him by Faith, and are members of his Body for as he made our Naturehis by affuming it, fo we must make his his ours by beleeuing and resting upon it: we must be his brethren as well as he is ours. The Flesh profiteth vs nothing, It is the Spirit that quickneth and gineth us

life.

Wee have spoken in handling of this Question, of the two first generall points propounded to bee handled in the same. Namely, First the word by it selfe. Secondly, of the Flesh by it selfe. It followes now that wee speake of the third generall point, the word and the Flefb, the Godbead and the Manhood both together. (was made Flesby which wee call his Incarnation, and this word Incarnation answers fitly to the words of the Text (Was made Fleft) for to bee incarnate is to bee made Flefb. And here in thefe words made Flefb, wee are to confider ; First, of the phrase: Secondly, of the matter. First, of the phrase. This is the most fignificant phrase in all the Scripture to expresse this Mysterie of Christs incarnation. Some places speake of his Fleft as in the Timiz. 16. God manifested in the Ftest. And I. John 4. 2. Enerie Spirit that confeffeth not that Iefus Christ is come in the Flesh, &c. Other places fpeake of his being made, as Galat. 4:4: made of a moman. And Rom I. 2. made of the Beade of Danid But this place speaketh most directly and expressely to the point in both respects, both of his Rleft, & being made Flefb. Southen this is the plainest place of vall other; though all the rest intend and meane the same things but this speakes it plainely. So that if any man should aske me, what Christ is ! I could not more plaintly exprefie it, thanby these words, to say, hee is the word made Elefbeltisto plaine, that fome have hence groffely concluded (standing vpon the strictnesse of the phrase) that therefore the word was either altered and

and changed into Flesh, or at the least that the word did fuffer fomething to be done vnto it felfe in this Incarnation. But the collection is false in both: For first, there is no changing of one substance into another, for God cannot bee changed, neither will the phrase beare it, no more than when wee say, the Ayre is inlightned, it should therefore follow, that the Ayre is turned into Light, whereas the Ayre whether it bee dark, or whether it be light, still it continues the same Substance. Secondly, neither is there any passion, the Word suffered nothing to bee done vnto it, for that is against the Nature of God, for this word made Flesh may as well be translated became Flesh, which may and doth oftentimes intend a voluntary Action of the Perfon that it is spoken of, according to that of the Apofile, I Cor. 9.29. Ibecame a lew to the Iew, that is, hee voluntarily conformed himselfe, &c. So Christ here is an Agent or Doer, hee Actually tooke our Flesh on him, rather than a Patient or Sufferer. The speech is Paffine, but the fense is rather Active. And so much of the phrase, Made Flest.

Now to the matter it selfe, wherein are these particulars to bee considered; First, the Act or worke done: Secondly, the manner how it was done: Thirdly, the meanes whereby it was done: Fourthly, the time when it was done: And Lastly, the consequents of it being done. First, of the Act or Worke it selfe, The Word was made Flesh, that is, Iesus Christ being verie God, became verie Man. This intends two things: First an Assumption or taking on him: Secondly, such a taking on him, as makes a perfect whion of both Natures in one Person. First, a taking on him, here is the Assumption, so the Apostle saith,

Phil.2.7. And tooke on him the forme of a Servant: And Heb. 2.16. Tooke on bim the Seede of Abraham . And here wee are to confider two things. First, what hee did affume, Flefb, our whole Nature. Secondly, who did affume it, The Word, not fimply God, but Christ; and not his divine Nature, but his Person: fo this is the right state of the businesse, and the most proper and direct manner of speech, that the second Person, the Sonne of God, tooke vpon him our fiesh or nature: So here is the affumption. And fecondly, this is such an Assumption, as cansetha plaine and perfect vnion; for hee did not fo assume our festigas that his Godhead and his Manhood were each a feuerall Person, but that both of them were vnited together in one Person, each Nature remaining distinct, and yet hee continuing one and the fame Perfon. It' this vnion wee are to confider the matter, and the Subied. To speake properly and diffinally, the matter of this voion, is the two Natures, the Manhood vnited to the Godbead. The Subject of this vnion, is the Perfon of the Sonne of God. The vnion is not made of Subject. the Person, but in the Person, and hence it is called Ex que. the personall vnion; because, howsoever it is, not of In quo. Persons (for there was never but one in this case) but of the Natures as they being the matter of this vnion, yer it is not in the Natures, (for they were never made one, but still continue two) but in the Perfon as being the Subject of this voion: So then the Definition of the personall union appeares plainely to be this, namely, the meeting together of the perfect divine Nature, and of the perfect humane Nature, both in one and the same Person of the Son of God, and yet each of them remaining a distinct Nature by

it selfe, and retaining their owne essential properties. First, in this vnion, there must bee a meeting together of the perfect Diuine and of the perfect Humane nature. Secondly, they must both meet in one Person of the Sonne of God. And thirdly, each must retaine their severall and essentiall Natures and properties. As for example, it is the propertie of the Deitie to forgiue our sinnes, and to heare our prayers; and this propertie it retaines still: and it is the propertie of the humanitie to be contained in one place at once, & this

propertie it retaines still.

There be many Vnions in the world: as first, there is a naturall Vnion, as of the Soule and Body in one man. Secondly, there is a carnall Vnion, as of the man and wife. Thirdly, there is an artificiall Vnion, as of Timber and Stones in one building, and divers things in a garment. Fourthly, there is a fociall Vnion, as of the members in one Body. Fiftly, there is a spirituall Vnion, as betwixt Christ and his Church. Lastly, there is this personall Vnion of thetwo Natures in Christ; and this is singular and vnmatchable, there is but one that may bee compared with it, and that is the vnion of the Persons in the Deitie, where three persons are vnited in one substance, and therefore it is called a substantiall vnion; and this of two Natures in one person, none else can bee compared withit. Further, we must vaderstand that Christ had another vnion, viz. of the Soule and Body, but that not a perfonall vnion of his two natures in one Person, as this is: so that if yee aske mee, how many substances Christ consists of? Ianswer, Three, the Body, the Soule, and the Deitie: but if yee aske me, how many natures hee hath ! I answer, Two, one humane, the other

coher dinine & how built confident three substances; andyet but of swemmanies it And formuch of the feet asithad a being it had anobattowing the ada, thing nowThe accomd point, is the manner how it was done. And that is wonderfull and vnfearchable. It is hard to conceine how she Body and the Soule of schild are waited together in ordinary generation . Andro conceine how the Bodie and Soule of Christ was ioyned together, is harden: Butthis, to conceive how his two natures, the Manhaod and the Godhead were united together in one Perfor is much more difficult. The Scriptures call the worke of the holy Ghost in this kinde, an ouershadowing, Luke 1.35. as intending, amongst other things, that it is a darke My-Rerie, not to becomprobended but only as in a fladow; wee must consciue of it in this manner. First that his mother was made fit to receive the worke of the hely Ghaft, and to conceine a child without men. Secondly, the particular matter whereof Christs Bodywas be ben conceived and made, was fanctified and cleanfed from all corruption of finne both originall and actuall. Thirdly, when it was so cleansed the Body was framed and created of it Fourthly, then his Soule was created and infused in the Body, and Cohec was a perfect man. Fifthly, this perfect man-hood was wnited to the Godhead in the Person of the Some of God. And so here is Christ verie God, and verieman. Now weemust vnderstand that all these Actions were done in an initiant: for they were done by God that needeth no time to doe his businesse in the very instant of his conception, for it is impossible that any electial part of Christs Nature should subsist in any rence

any thing but in his Perion, and therefore thereis no effentiall part of Christs Manheod but fordone as it had a being it had a fubfilting in the levent Perfon therefore all was done at an inflam; for if wee Mould fay hee had a bodie first, and did wnite that to his Perfor then hee Mould white an Imperfect Name to his perfect Perfon, and thereforethis was morein Christ than in any other man. For in the ordinarie generation of men, they have their Bodies framed first, and then affer some time their Soules are infufed : But Christs Soule was infuled at the inflant of conception, and this is denyed to any other ; faue to the first calant, for her so some as his Body was made, his Soule was infused; And Christ was not to but inferiour, but to be regular to him in his humane danie Ters due, that has bodie mereated in the wombe, and grew ripe to the birth in the ordinarie time that others doe, but yet his Sould was infuled, and both Soule and Body writed to his Person at the very inflant of conception, as is ficued to And to much of the fedord point, namely the manner how Thirdly, when it was shop saweins

The third point is, the meanes whereby it was done and they are woo the first is Adine; the Record Passine. The Acine meanes was the holy Ghost, the Passine was the Virgine Marie. That the Acine meanes was the holy Ghost, so it was before promisted of foletold, Like 1.3 and to it was before promisted after the conception, Marie. It so that which is considered after the conception, Marie. It so that the folly Ghost is the Agent in this worke. Imagine not you the hazzard of your Damnation any große or carried. Action in this case, but conceived stevich affects.

reoceand Admiration, with heavenly and holy and fpineual thoughts worthis of this heavenly worke of the holy Spiriter It is Blafpheinie to fay than the hely Ghoft did the office of an Husband to the Virgine Marie: we may more fafely tay, fpehking in for brieficythat he did the office of a Pather in respect of Christofor what foeder was acted in this busine fleihe had the whole and onely worke, he was conceived of the holy Ghoft, This point is fubica to two exceptions First, it may bee faid, had not all the Perfons in the Trinitic a hand in this works, as well as the holy Ghofte Yes, for whatfocuer one dorh being an outward worke of the Trinine) allidee ; yetherein ouesylofithemireferues theinfeueral propiectit so it felfe; the Father his vpropeirie lie to ferid y the Some some in the Blofbig the hely oboff hee made and waited the Munhard to the person of the Sonne. It was she worke of the whole Trinitie mediately, but immediataly of the help Chaite House shawbale working omia spera the Erinicie inchoasine with of the South termina Trinitatis ad tine, because ir was finished in him . Aill we mustre dinia. ferucehois feuerall properties in working. The Fai thersmake it plaine by this fimilitude As if three 6. flow should allow orke he wiesne is gamment for the fercond Sisten & purit An her, all of them haves have in it, but the ferond purs it on Solikiwile by another filithiudeofamaniege quin e maniage; Einfrihere in the period the to be intervient and that is Christ to our hall if o book is the Hanke what gives he woman to the Bridigregue, and chiscis Good the Emher, and thenthirdly the emulbbee, the Minister that ionies thousing ether in mareinge, and that is the hely Ghoft that vands the designed doubtipet for afthe Sonne

extra funtin-

Zancby de tribus Ecobim. Musculus 291. Zancby de incarn. pag.46.

extra fautin-

By chele companions being loberly under tood we may haub forme fliender refemblancey and light in this great my feries but preffe them not too tarres for indeede no comparison can march this: It is called an louisthiadowing, Viake 1. 330 to reach vs that wee must norpey nor diveinto it cool farte, but if we cond ediaboficat it word wanter availegitis flaticidate The second exception that this point is subject vinos is this : If the holy Choft bequie Agent and active workenini Christsmonteption why themis hot Christ specialing to hiss stanbout the Sonne of the bate Ghofte The Answer is No because he was not made of the fubitance of the bely ighest, whereas children ment the fubitance lef shoiriPatents plant Chailbhis wanhood was radded nety by the power his bodrant loniof the belocated performing the marke before specified, and not of his substance rand therefore the cannot be faid to beenthe Father of Christ in refpect on which chairmas the month of a ringing fine plant and the contract of the co gin Marie, Like r. 90, 3m. And Houghthe had nothis being from man immediately yet he came mediatly from manking the wind white with weinly sent any and folconfequenty and mediately to called from much of the featers mental adds, 194, A fingular foldishing erirgin, a fanctified Virgin, iz gracious Pirgin, for fucha fweet freamero iffue from neura budha child came from any mothers desirrate ha mornio beought forth any childred There can be but forde mentes whereby mankinderean haucany being greither first without man on wohnen, and thus dies had his bos ings the foculd is of his my ithour the helperof a well man, and this Eed had her being with cabiedity be

ofman and of woman together, and for all the childretrand generation of adam had their being . The fourthis of awoman without a man, and this is proper onely to Lefus Christethe Sonne of God: So the passine meanes was the Virgin Marie, the Active the hely Gheit uland for much of thefer three points, the Actor worke done the Manney and the Meanes ... / Now we will draw all that bath beene fpoken into an obsernation, and that is this, lefus Christ is very God and both together in one and the dead many very Time Berfon of the Sanbe of Gode The Text carrie ethit (weetly and plainly, the word, then he was God; Pleft, then lice was man, made Fleft, there they are both togother, namely in the Perfon of the Sonne at Solla Morbeliatehe obleituation hath three points to bee promied in its First, that hee is very Godland very man, both together. Secondly, in one and the famoperfor And thirdly, that this perfor is the Son of God a Bulgebenally the fame places difficulting shift phoond one of chefd, proone all thise partit they are notito beeldifioy ned , therefore wee will handle them together Gabaus, 5. God fent fart bis sonne; the inthe server therefore hee is very God model if is missed, therefore hed is very manufacto what beloth proceedenta woman burmankinde Scoondhychac Hee might redeeme, not that they might redocine; therefore not many but one Person, even than same pet four hat is nory God being allo very man wishel. Thirdly land all this is the Sonneof God ber Benie, Philozogi 6,7 . First, He mad in a be formit of a ridge quill over God, therefore very God, and withally in the faire of his formant the delike thrown o'renter of our very man Secondly and the interest of the famous of the for creature

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together.

for to the Textspeakes still of one and the same perfon, who heing, and he made, Orc. Thirdly, and what person was this the Person of the Sonne of God, for to the Text faith expressely, who being in the forme of God, &c. Rom. 8.3. God fending his Soune, cot. His Sonne in the fleft, there is the duplicitie of Reasons of the Natures, he was very God and very man Secondly, the vnitie of the Person in that he speakes but of one on that Christ alone his Some: Thirdly, there is the specification of that one person; bis ownedonne g that is that one person of the Sonne of God. So much for proofe of the points of and the same

first point in the observati. very man both together.

Resfor I.

The Reasons of it are thefe. First, of the first point in the observation, & consequently in a good understanding of all the rest. First, manhad mined, and God had paffed a most just sentence of death, and eternall curse and damnation vpon all mankinde for finne, Gen.2.17. and Gen.3.17. this being threatned before, no doubt butis must accordingly be performed after : Ifthis semence be not rewest, we shall be all damned without mercy; but how shall this be renerst: the Inflice and vnchangeablenesse of God will not fuffer it therefore all mankinde are accurred and damined, citherin themse hes or incheir sureries who or what is the futerie rode man cannot be fure ty for another, much leffe for all, The 491 dimen tannet redeeme bis brother (faith David) its cost more thin for smeither can any other ore some or minute bee the forcey, but the fame that finned in his die briefe fore of necessitie be mult bevery man that is the luroty. Againe, he must be such a man as is equipment to all men, yea more worth than all the world belide, chartecannos redceme chein and that cannot beany **Creature**

creature for noise of them is of this whole but he much beivery God, sphere fore riches Official, is wery God and sery than, both toggithed in one Priribing

Secondly, Telus Christ lieing to be Mediarour, he Reafon 2. is to treat familiarly with both parties that are to the reconciled, and have fuch right in both that he had partate with each by his owne worth land on or flave gredis and authoritie with both is bite this heicannot have with man valeffe he be man non with Godynleffe bebe Godradawoliawi gaisdro gaidron or Thirdly, ble is to make visione with God and God Reafon 3. one withis after a Spiritual mariners therefore hee

must be one with vs, and one with God; very God, Thirdly, the word is not changed, faneM visy bad and awinishe lecondiblace that he is very God and Reafons of

vetio Maninone Perfon, the Ricaton is Because of the focund there be two Perfons, there is two Christs and two part of the Mediavours) . But these isbut one Christy and one dettrine. Mediatoriandrherefore but one Person Many Perd nity: neithespirad venami boutude ibandulmental Med but in the chind plate, If It beitam in one Pel fon, why may it not be in the Perfor be Name I and fwer, No, it is impossible to be in Man: The Reafor is Benante is much becine fuchal Prifinh, del where in botheho blatores may study and wollby findiffe Birit is impossible that the Godhead Thould subfill in the Berton of a man, that being infinite, athis finite, and therefore the Hamanitie must lubilitin the Perfort Saints, but more powerfully in the Olfosianth add to

Before we come to the Viesthereare tertaine Riles to horoofidered, touching Christs Incamation wiffil confidered The first Rube bis this to Thats Cheift doch Subist Concerning wholly in eacht Manuel growith fombitificities of a carnation, Neftorius

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first tie doth subfish in the divine Nature, as being of it fele, and fortaining all things . In the Handale is quickning and fullaining it Secondby the how had precedent being so had not the FUB. Thirdly, hee recopciled, and hene fuch right in besining in le

The fecond Rule is this, That the Pleffre & Chaig is not either Deified for then it could nor be one with vs: Secondly, neither yet nullified, ascither vanishing to nothing, or being swallowed vp of the Deltie Thirdly, heither yet ancidentally joined to hie Perfor of the Sonne; but effentially concurring within thull be one with vs, and one with Gedolas Asoni

Thirdly, the word is not changed; fonthen it could not become with God; but flill in retained the fifne house of Mature and propertitional to 300 Anadom haiter om one. And in a Coriva. 8. the Apolliceals him the Lord of Glarie: Neither is the word debafed thereby bur continues fill in that excellent and infinite Die nity: neither yeu flumed into the Mahhood burshe Machood intoite Fourthly, concuerafter did the Werd for lake the Pleft, no not in death, Philippians 2. twee Nos it is impossible to be in Man: The Render

Foundly, the Perfort was a compound Perfor and yet but one Perfor though he have two Natures and that is the Petion of the Son of God Lake, 1.25 Mary is called the Mother of God, being against Nestering Regel, 45 As is God were in Christ binely as in the Saints, but more powerfully in him than in them. to

Fifthly, the Natures he not donfounded but really diftinguified in the fame Performeither lecondly; Watheres third Nature compounded of them both, as some Merciticks have thoughout Batishes Koghlage Nefterino

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Nesseries, and Entishes, though they differ in their Herefies, yet each of them stand on the same false ground, Namely, that every perfect Nature must have a perfect Hypostasis, and therefore, either there must be two Persons, saith Nesseries, if there be two Natures; or else if there be but one Person, saith Entishes, then there is but one Nature. So much for the Rules.

The Vies are thefe.

The first is for reproofe of those that deny Christs Vse I comming or being in the Flesh: For they doe not only disabilithe Flesh of Christ by it selfe in the second point; but much more his Incarnation in this third point, that hee was made flesh. But the Text is plaine against such, I lohn 4.2. That they which dany Christs Incarnation, that he is come in the Flesh they are not of God, but they are the Spirits of Antichrist.

The fecond Vicis against those, who though they Vie 2. geant Christs Incarnation, yet withall they affirme the whole Trinitie is Incarnate, whereas the Text here referaines and appropriates the Incarnation to the word. But, fay they, if the Godhead be vnited to the Manhood, then the whole Trinitie is Incarnates for the Godhead is equally & fully in every Person of the Trinitie. The answer is this, That it is more properly faid, that God did affirme our Flesh, rather than the Godhead. Or if we doe lay, his Godhead did assume the Manhood, understand it with this limitation, that it is the Godhead in the fecond Person the Son of God: for the Word is the name of his Rera for Iricannorbe faid properly that the divine lature tooke the humane nature, but that the wordthe fecond Person tooke our Flesh, and so the divine NaFather, or the holy Ghost, because that though they be one in Nature, yet the Godhead hath not the fame subsistence in the Father, and the holy Ghost, as in the Sonne.

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The third Vie is this, Is Christ very God and very Man in one Person, here then is assurance of our reconcilement to God, that all vnkindnes is forgotten. and all our fins forgiven and buried, and all his difpleasure done away, because, as we see here, that our Nature, and Gods own bleffed Nature meete together in the Person of Gods own Sonne, Who can doubt, or why should any distrust of reconciliation with God; and of his fauour, (if he have Faith in Christ feeing the Vnion is already made ! If it were to bee done hereafter, then happely there might bee fome doubt and suspition, though thereought to be none, because we have Gods promise for it, but being done already it is past all doubt and feare. But you will fay, It is true, that this proves that Christ is reconciled to God; But what is that to vs ? How doth this prouethat Lamreconciled to God : Yes, very materially : For Christ did this for vs. If Christ the First fruits be made one with God, then the Faithful the whole Lumpe are fo too. He is the Head, and we archis Members: If then our Nature be fully reconciled to God in him our Head, then fo is it also in vs hismembers. The Apostle 2. Cor. 5: 19 faith, God was in Christ reconciling the world to himselfe : that is God and Man met in Christ, is the reconciliation of the world that is of the Faithfull to God. And Mar. 1.27. he is called Emmanuel, that is, God with vs. He being Emmanuel in himfelfe, hatheffeded the fame for vs, he hath made God one with vs. & vs one with God, he hath made him a friend and father to vs. and vs to become friends and Sonnes of God. This is a matter of fingular comfort to Gods Children: for as fure as our Nature is met together in the Person of Christ, so surely are we reconciled vnto God. Will you beleeve a thing shall bee done, when there is a pledge giuen and a pledge taken on both sides? Why here is a pledge taken, and a pledge given, to affure ve of this. Christ tooke our nature as a pledge from vs. and to put it out of all doubt, hath given vs his Spirit, as a pledge from him of our perfect reconcilias tion to God. What can a man have more when God deales thus substantially with him ? Doubt not therefore, but that vpon thy fubmission, in seeking it. beleening it, and obeying it, it shall be furely performed vnto thee.

Fourthly, This should teach vs therefore to labour Pfe 4 to become one with God. God hath vouch fafed to become one with thee, and wilt not thou labour to become one with Him! It was a great humbling and debasing for him to become one with thee, and yet hee did it meerely for thy fake. It is glory, and life, and faluation for thee to be one with him; therefore let not to fecke it for thine own fake, and neuer leave feeking by praier, and all holy endeauors and means, till thou haft attained it. But you will fay, How shall we attaine to become one with God? I answere In Christ, beleeuing, embracing, and cashing thy selfe confidently on Christ and his merits and neuer cease praying and hearing, & conferring on Gods Word, till thou hast attained this: and then do not break off this Vnion by finning) after it is made: better it is for

thee by many degrees to break thine own heart, than to breake off this Vnion.

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Fiftly, This teacheth vs the dignitic and worthinesse of all Christs doings and sufferings, even in the daies of his Flesh, because they were all done and suffered in the Person of the Sonne of God, and therefore they must needs be of infinite power against satan and sin, and of infinite recompence to the Law, and of infinite satisfaction to Gods instice, and of infinite merit for vs, and of infinite worthinesse before Gods Mercy seat, yea, of infinite worthinesse before the Throne of Gods Instice. So that if God the Father looke upon the doings and sufferings of his Son with the most pure eyes of his Instice, he can find no more fault with them (be it spoken with all reverence to the Father, and glorie to the Sonne) than with his owne Maiestie.

Sixthly, This teacheth vs the infinite hainousnesse of sinne, that cannot possibly be done away, but by a Person of infinite worthinesse, euen as great as God himselfe. Therefore let vs take head of sinne, and let vs not walke after the Flesh, but after the Spirit, that so wee may have our part in the infinite merits of Christ.

Therhird maine point to be confidered in this Scripture, The word was made fully, was the Incarnation of the Son of God, wherein was propounded to be spoken: First, of the phrase, made Flesh and secondly, of the matter. Touching the phrase, we heard that it went beyond all other places of Scripture. And sorthe matter, wer propounded fine things to be handled in it: First, concerning the Act or worked done: Secondly, the manner of doing: Thirdly, the manner of doing: Thirdly, the manner of doing:

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meanes: Fourthly, the time when it was done: And lastly, the consequents of it being done. Of the three former wee have already heard. Now it remaines, that by the affiftance of Gods Spirit we fpeak of the two latter, the fourth and fifth. And for the prefent. the first to be spoken of, is the time or season wherin it was done : And I note this point the rather, because it pleaseth the holy Ghost to note this circum-Rance, Gal.4.4. In the falneffe of time God fens his own Sonne cre. Where he speaks of Christs Incarnation. and gives expresse notice of the time. Eastef. . All things wader the Sunne have their appointed time, faiels Salomon : Therefore this, which was the greatest worke that ever was done under the Sun, must have a convenient time to be performed in. It is true that in respect of Gods decree, it was done before all worlds. And it is as true in respect of the fruit and benefit of it to the faithfull, that it hath beene from the beginning of the world, and therefore he is called the Lambe flaine from the beginning of the world, Read. 13.8. All the good that ever hath befallen the faithful even to their very Election, was bestowed on them by God respectively to Christs Incarnation. But the reall and actuall performance of it, had a certaine time affigued to it by Gods decree, and that in fingular wifedome and mercie, and the time being come, this worke was actually performed. How long it is fince, cuery one of voknowes, 1630 years. But how long it was from the beginning of the world to that time, is not fo certainely and precisely knowne: yer it is certaine, that it was vinder 4000. yeares, and aboue 3900 yeares; we will confider of this time in some profitable respects. And fift wea M 3

will consider of it in respect of the state of the whole world. Secondly, in respect of the state of the faithfull. And thirdly in respect of the Virgin Marie.

First, we will consider of it generally in respect of the whole world; For first, at that time wasestablished the most absolute Monarchie that ever was in the world, the Romane Empire : and was it not then a fit time for the most absolute Monarch of beanen and Gualt, chronel, earth, God himselfe, to come into the world, and to be manifested in the Flesh? Secondly, then there was a generall valuerfal peace throughout the world; and therefore a fit time for the Prince of Peace Iefus christ to bee borne and to come into the world. Thirdly, then idolatric and prophanenesse, and generally all sinne was at the highest, the whole world lay tumbling in wickednesse, as Saint John faith, 1 Job. 5.19. even like Swine in the myre: and was it not bigb time then for Christ to come into the world to cure finne? Is it not bigb time for the Phylitian to come, when the Patient is most sicke? Christ hee is the Physician; the Worldisthe Patient; Sinne is the disease; and the beight of finne the desperatenesse of the disease: was it not time then for Christ to come into the world, when the world was thus in the beight and exfremitie of finne:

The second respect is specially because of the Church of the faithfull. It was a fit time in respect of them; For first, at this time the Prophecies and Promifes of Christs comming were necreas an end, The Scepter was departed from Indah, the whole Gepernment of the lewish Nation was abrogate from the Royall Tribe, and translated to the Romane Empergurs and their Lieutenants, and therefore it was

tugustus fe Dominum veari probibuit.

time for Shileh presently to come, as Iacob prophefied, Gen. 49.10. The 70. weeks in Daniels Prophecie. Dan. 9. 25, 26. Were now comming on apace, and most of them expired, and therefore the Messiah was to come, and to live here on earth, that at the full end and expiration of them be might be flaine, and fo reconcile the iniquitie, and bring in cuerlasting righteousnesse. For God doth not only performe promi zaneby de infes and accomplish prophecies in the Truth of the carn. 72.73.74 thing; but also in the precise frictnesse of the time. he keeps touch for the very day and house. Secondly, and consequently, the faithfull people of God then aliue were gaping with bungry Soules, like yong Rauens, for the comming of the Messiah, they had long waited with old Simeen, Luke 2.25. for the confolation of Ifrael, and had now foread their Armes abroad to receive and embrace the Saluation of the Lord: and when is meate and drinke fo scasonable. as when it is hungred and thirfted after ? And then is the fittest time for God to bestow his blessings on his chosen, when hee hath opened their hands and hearts, and made them fit for embracing of them. Now the faithful hungred and thirsted for the comming of Christ, and waited with stretched out Armes ready to receive him, & therefore in respect of them, this was a fit time for God to give Christy ato them. Thirdly and laftly, the faithful were very scarce and few, the Church was crept into a corner, into a few families, Religion was exceedingly decayed the Do Crine of it depraved. Holineffe of life forle regarded and lesse practised, and generally thesethat in shew most profest, the Scribes and Pharifees, were meere formalists, and starke Hypocrites; Gods worfhip

thip was corrupted by mans Traditions and Inuentions: and was it not now high time for the head of the Church to shew forth himselfe, and to come personally and visibly amongst them, to redresse their manners, reforme his owne Truth, repaire the ruines of his House, and to comfort the languishing members of his owne Bodie? Surely this was the most sit time.

Thirdly, we must consider of this time particularly in respect of the Virgin Marie, his bleffed mother: and it was fit time in respect of her too; for Christ was presently incarnate within her, so soone as ever the beleeved the message of the Angel, Luke 1.31. not before, for all the while the distrusted and said. how can this be ? Christ was not conceived in her: a distrustfull heart dis-inables from being partakers of Gods promises: nor after she beleeved was it deferred. God is neuer behind hand with any, but that which he tenders vs vpon our beleeuing, hee gives so soone as euer we doe beleeue; God had determined it, the Angel had acquainted her with it, that fuch a thing should be, there is nothing then lacking, but that shee consent to it and embrace it : So soone as euer fhe beleeued and obeyed, Luke 1.38. this facred Birth was conceived within her. I note this the rather, because looke how it was with the Firgin Mary in her corporall conception of Christ; right so it is with vs, when we conceive Christ spiritually in our hearts; so soone as ever wee beleeve the promises of the Gospell through him, Christ is presently tramed and fashioned within vs.

The fift and last point is the consequents that did ensue vpon the Incarnation of Christ; I meane such as did ensue vpon this vnion in regard of himselfe. For the consequents that didensue in regard of vs, are comprehended vnder the fourth generall head, namely, his mediation executed in & by this Incarnation; but the consequents to be considered here, are such as ensued in respect of Christ himselfe; and these may be called Graces, and they are such things as befell the Manhood of Christ (for no such things can befall his Godbead, nothing can grace it from man) and these may be distinguished into two sorts: First, some are called Gifts; secondly some may be

called Royalties.

And first for gifts, vpon the vnion of the two Natures in Christ, many gifts befell the Manhood of Christ: for wheresoeuer God is present in loue, he gives and that bountifully; much more to that humane nature which himselfe hath pleased to assume and take vnto himselfe. Wee will consider of these gifts in these two respects: First, what the water Secondly, in what measure they were found Christ. First, what they were, even all the good that the humane Nature was capable of: thefe gifts were either gifts of Bodie, or of Minde. First, of the Body; He had a comely countenance, a good complexion, a temperate constitution, and seemely stature. Secondly, of the Minde, a pregnant wit, sober affections, stable memorie, found judgement. And though the Scripture doth not expressely speak this; yet reason requires it, that the nature assumed into the Holy perfon of the Sonne of God, should been whit inferiour to any that euer was of that kinde. But yet the Scripture is not altogether filent in this, eyther for the Bodie, and therefore it is faid, Pfalme 45.2. Thou 475

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art fairer than the children of men, that is Hee had a comely countenance and good completion : and howfocuer it be laid, Efay 53. That hee had neyther forme nor beauty, that is spoken in respect of the lewes, that did not efteeme bins nor regard bins, but maligne bim. And so in respect of Soule too, it is said, Eso. 1 1.2,3. That he had the spirit of wisedome and winderstanding, the spirit of counsell and strength, the Spirit of knowledge, and the feare of the Lord. Other places of Scripture speake of the gifts of the Bodie and of the Soule together; as Lake 2.40. And the child grew, that is spoken of his Body; and be was filled with wisedome, that is spoken of his Soules And verfe 32. Iefu encresfed in wifedome, that is, the gifts of his minde, and in flature, that is, in respect of his Body; and in favour with God and man, that is not fpoken of his outward endowments, for God looks not vpon the countenance of a mans person, but the meaning is, he had fuch excellent gifts and graces of minde, as Holineffe, wifedome, and fuch like, whereby he was in fauour both with God and men. We fee then how richly our Sautour was furnished in himfelfe, nor onely with the gifes of Nature, whereby he got fauour with men, but of Grace too, wherby he was in fanour with God. John 1.14, 16. Hes was fall of grace O'e, Secondly, in what measure were thele gifts found in him : I answer, In an high and excellent degree, more than in any other. Pfal. 45.2. Thou are fairer de. Adam himfelfe was not equall to him at the least for the gifts of grace. Adam came farreshort of that knowledge, and wiledome, and vnderstanding wherewith the Manhood of Christ was endowed, because Adam had these graces and gifts

gifts from God, Christ had the presence of the Godhead: his humane nature being vnited vnto his Godhead, had an excellencie aboue all others, and therefore excellent graces above others. Some have thought that because the humane nature was voiced to the Godhead in the person of Christ, that there fore it received infinite & vncreated knowledge and wisedome &cc. therefore here wee must marke this rule, That he had all wiledome & knowledge &cc. fo far as his manhood was capable of it; but his manhood was not capable of this, as he was man, he was a creature, and therefore wee must still keepe within the bounds of a creature; as wee must not decract from his manhood, so we must not adde to it. And therefore though vncreate and infinite knowledge and wisedome were found in Him as hee was God. yer his manhood was not capable of fuch infiniteneffe.

The second point is concerning the royalties that befell the manhood of Christ, in respect of his Incarnation. For where God is present, in fauour, and loue, hee conferres great grace and glory on them that he is present withall, much more where hee is personally one with that which he is present with, as he is with Christ. These royalties are foure: The first is a cohabitation or dwelling of the manhood with the Godhead: the second is the cooperation and ioint working together of both: the third is the gloristation of the humane nature: and the fourth is the communication of properties.

The first royaltie, is the cohabitation or dwelling tegether of the manhood with the Godhead: that the manhood should dwell under one roof as it were

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with the glorious Maiesty of God; this is a great Royalty, and of this the Apostle speakes, Colos. 2.9. For in him dwelleth all the fulnesse of the Godhead bodily. Which though it be spoken of the whole person of Christ, yet bodily specifies the honourthat thereby the Flesh or manbood is graced withall. And if it be a great Royalty to the faithfull, for God to dwell in them by his Spirit; then much more is this a great Royalty, that God should dwel personally in Christ.

The second Royalty, is the Cooperation & ioynt working together of both, like fellow and sellow well met, (if I may so speake.) For how soeuer the Deitie is infinitely greater than the Manhood, yet it deales not with it, as great men are wont to doe with lesse, to sway all themselues: But the Godhead permits and gives way to the inferiour nature, the Manhood. First, in that it suffers it to doe, and to worke according to its owne kinde. Secondly, in that it quickens, susteines, and assists the Manhood to work. Thirdly, the Godhead ioynes and concurres oftentimes with the Manhood in one and the same work,

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hence it is, that the Actions of Christ are called the andrical Actions, not only because the same person doth them being both God and man, but because the Actions of the Godhead doe lend their power to the Actions of the Manhood, and the Actions of the Manhood, and the Actions of the Manhood are serviceable Instruments vnto them. As when hee walked on the Sea, Mat. 14, 25, it was an action of his Manhood to walke, but that he walked on the waters, this is an Action of his Godhead concurring therewithall. So likewise in raising Lazarus from the dead, it was an action of his Manhood, to call him; but it was an Action of his Godhead, to

give him powert o rise out of the grave. So we see, this is a great Royalty to the humane nature of Christ, not onely to be acquainted, and to dwell to gether with the divine nature, but also that they do oft times concurre together in one and the same worke.

The third Royalty, is the Glorification of the humane nature with the glory of the divine nature, forasmuch as afterthe Reserrection and Ascension, it was glorified with the glory of the Godhead fo far as it was capable of it. Iohn 17.5. This glory Christ prayed for, Father, glerifie mee with the glery I had with thee before the world was, that is, with the glory of the Godhead & fo it was performed. 1. Tim. 1.16. And received up into the glary, and foit shall continue to the end of the world, for Christ shall come to Judgement in the glory of God the Father, Mis. 16. 27. So wee see that this is a wonderfull Royalty. namely, the exaltation of the humane Name to the glory of the divine Nature. But fill we muft keepe within these bounds, that is, as I said before that it is exalted to the glory of the Godbead fo farre as it is capable of it. The Manhood is finite, and therefore not capable of infinite glory: But yet the humane Nature of Christ is infinitely more glorious, than the Nature of all Men, or Angels, or other Creatures whatfocuer.

The fourth & last Royalty, is the communication of properties. This is a hard point: some properties belong to the Godhead, some to the Manhood, and these are communicated to each Nature. Those that are peculiar to the humane nature, are affirmed of the divine, and those that are peculiar to the divine Na-

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of properties, is this, that Christ God, gives the Titles of the Divine properties to Christ-Man, and receives the titles of the humane properties of Christ-Man. You must vnderstand, that this is not done in deed, by way of communication betwixt the Natures, but onely by way of affirmation of the whole Person. As for example: It is the propertie of Christ-God to be Immortall, and of Christ-Man to be Mortall: and yet Christ-God may be said to be Mortall, and Christ-Man may be said to be Immortall. And this we may say without blushing, Predicatione tantum, sid verisime of realissime, quia Christian substitute in verague forma.

Zanch.de insarn.110.0-42 Doctrine.

We will make it plaine in an observation; & that is this, namely, That howfocuer the Godhead and Manhood in Christ arecwo diffind Natures, even after the Union, and that each Nature retaines their severall workes and properties, yet notwithstanding that which belongs to either of the Matures, is afcribed to the whole Perfor of Christ, & that in regard of both Natures. Examples will make it cleare. And first, I will give you examples out of the Scripture. where the humane properties are ascribed to Christ-God: and fecondly, where the Dinine properties are ascribed to Christ-Man, First, where the Humane properties are ascribed to Christ-God, 25 Ad. 26.28 God purchased bis Church with his owne bland Bloud is properto Christ-Man, not to Christ-God yet here it is attributed to Christ-God by communication of properties. The like you shall finde in other places. Als 3. 15. and killed the Lord of life. 1.Cor. 2.8.Cris cified the Lord of Glory. It is proper to Christ-Man

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to bee killed and crucified: to Christ-God to bee Lord of Life and Lord of Glory, and yethere by communication of properties, it is attributed to Christ-God to be killed & crucified, who is the Lord of life and glorie. Secondly, the Dinine properties are ascribed to Christ-Man. Lake 1.43. The Mother of my Lord. Mary was Christs mother as hee was Man, but yet by communication of properties fhe is called the mother of God, or of the Lord, which is the Title of his Godhead, And fortob. 6.62 What then if you foould fee the soune of Atan aftend where be was before? Why, his Manhood was not in headen before, but his Godhead : but this is spoken by communic cation of properties, whereby that which is proper to his Godhead, is attributed to his Manhood. I will make it plaine by an example : A Man confifteth of Body & Soule : the Soule is spirituall, the Body corporall. Now you may fay of a man, that he is both Spirituall and Corporal, because he confists of both in one Person: And so you may fay of Christ-God that he is mortall, and of Christ-Man that he is immortall, because he is God and Man in one Person

The reason of the point is, and there is but this Reason. one, because of the onenesse of the Person, that he is both God and Man in one Person. Hence the properties of the one are affirmed of the other; as in that similitude which I gave you before, because a Man confifts of Soule and Body, that which belongs to eyther may be truely affirmed of the whole Man, because he doth containe both in one Person. And foit is in Christ, because he is one in Person, therfore the properties that belong to either Nature, may be

attributed to whole Christ.

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First this should teach visthat we should not stumble at any of these phrases of speech, when we meete with them in the Scripture, as if there were any confusion of Natures, or absurdity in speech; but we must thinke them the fittelt, and trueft, and most proper speech that can bee ysed, to expresse the meaning of the holy Ghoft. Yea, but you will fay, How can contraries bee affirmed of lone and the fame Substance : It is true it cannot in one and the fame respect but in divers respects it may. Christis visible, and invisible. to rede fed non but notin one and the same respect : hee is visible in respect of his humane Nature, but invisible in respect of his divine Nature.

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Another exception may be here made, and that is this: If it be in forme of speech only, and not in truth of the thing, it is but falshood and deceit. Yes, it is so in the cruth of the thing too, in regard of the Perfon of whom it is affirmed, though in regard of the other Nature, it be but verball.

Yea, but thirdly, you will fay, May I not fay then. his Manhood is his Godhead, & his Godhead is his Manhood? I answer, No, you may sa fely say in the contrete, that Christ-God is Man, or Christ-Man is God:but not in the abstract that Christs Manhood is his Godhead or his Godhead is his Manhood no. not though one be vied in the concrete, the other in the abstract, asto fay, Christ-God is the Manhood or Christs Godhead is Man nor contrary. But we may fay, Christ-God is Man, and Christ-Man is God, for then we speake in the concrete of the Person, which is one. But when we speake of the Godhead alone, or of the Manhood alone in the abstract, then we speak

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of the Natures, and they are the fame fill. We cannot fay his manhood is visible and invisible nor that his Godhead is visible & innisible too : but we may fay, Christ-man is visible and invisible, and Christ-God is visible and invisible, for then we speak of the person, but we must not single out the natures. I may fay of my felfe, that I am fpirituall and bodily : but I cannot fay of my foule alone, that it is fpirituall and bodily : nor likewise of my body alone, that it is bodily & spirituall, for that which may be affirmed of the Person cannot be affirmed of the Nature. These phrases are vivall in the Scripture, and therefore I would have you take notice of them. Our Sanjour hath fuch a speech in leb. 6.62. What then if you fould fee the Sonne of Man ascend up where hee was before? There you must understand, that its spoken by communication of properties, as if he had faid thus, What if you should see Christ, who is very Man, ascend vy where his Person was before the doth nor say, where his Nature the Manhood was before: but because he was there before in regard of one of his Natures, the Godhead; therefore this may be faid of both, in respect of his Person.

The last vie, is matter of fingular comfort to all 1/e 2. Gods children, for as it is in his own person betwire the Godhead & the Manhood, so it is in some measure also in his mediation betwixe God and vs, her being the Sonne of God, very God, took out title on him, The Sonne of Man, became very man, bare our sinnes, and tasted our infirmities, and endured our punishment; that which was ours he received, and it was truely translated vnto him: and he gives vnto vs his titles, the sonnes of God, beyres and cobeires with

himselfe. And therfore seeing Christ hath taken my finnes and my infirmities upon him, they shall never

be more able to condemne me, than they are to condemne him; if there be no condemnation to Christ,
neyther is there any condemnation to them that be
in Christ. And like wise his righteoulnesse shall instistime in the presence of God, as he himselfe is instistime in the presence o

ings and sufferings of Christ doe concurre to this worke, namely, his mediation to bring vs to God. And all the benefits that we receive by Christ, Instifferentian, Redemption, Intercession &c. are comprehended under this title, namely, his Mediation. And the whole office of Christ is significantly expressed by this one word, Christs Mediation. God and we were at variance, Christ hee interposed himselfe betwixt

Godand vs. as a Mediatour to make peace & attonement for vs. Why, but then you will fay, He is mediatour to himselfe, for he is God. I answer. Why not:

the Apolle faith fo in 2, Cor. 5.19. God was in Christ

reconciling the world to bimfelfe.

Hence weemay draw this observation, namely,
That Iclus Christ, The word made steffs, is Mediatour
betwixt God and man in both Natures. Alls 20.28
God purchased his Church with his owne blond. God
purchased,

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purchased, there is his Godbead : with his owne blond, there is his Manhod. So he is called Emmanuel that is, God with vs, Matth. 1.23. He is one with God, and one with vs. to mediate betwixt God and vs.

The Reasons are these. First, Christ must dye for Reason 1. vs, therefore man mediates; and he must rife againe, therefore God mediates. Rom. 1.4, He declared himfelfe mightily to be the Sonne of God, by the Resurrection from the dead. 2. Cor. 13.4. He was crucified concerning his infirmity yet lineth he through the power of God.

Secondly, hee must suffer, and he must overcome. Heb. 2. 14. For as much as the children were partakers of flesh and blond, he bimselfe also tooke part with them, that be might destroy through death, him that had the power of death, that is, the Dinell. So likewische must bear our stripes, and heale vs by them, 1/4.53.5. therfore he must mediate for vs in both Natures, as he is God and man.

Laftly, it is a part of his mediatorfhip, to heare our Reafon 2 prayers, and forgine vs our finnes, as well as to pray for vs, and beare our finnes.

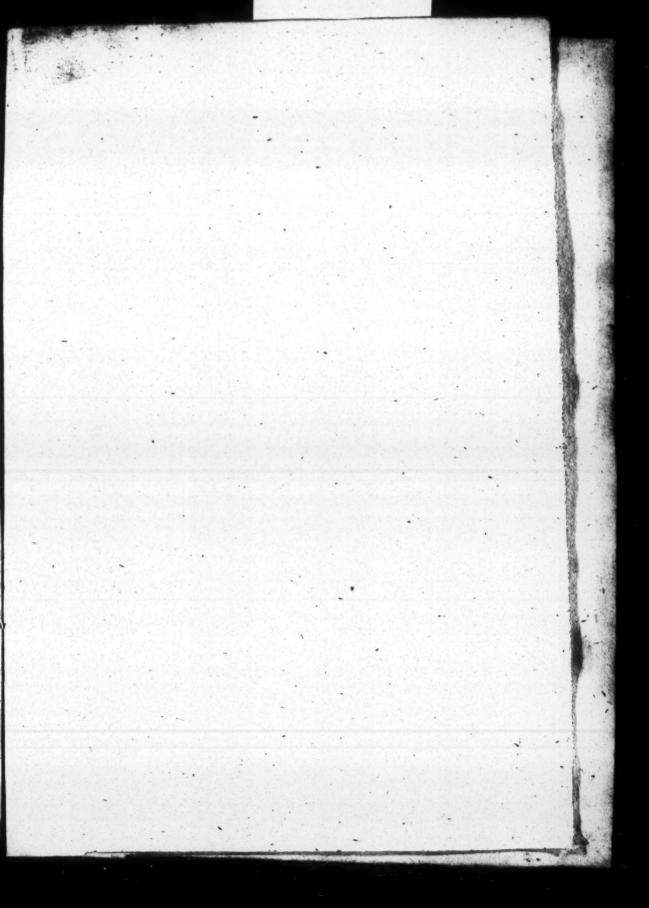
The first Vie is against Papists, that exclude the viex Godhead of Chrift, as formale principium in his mediation that fay that only dignifies and makes his actions of value, but doth nothing in the worke : but we say, he performes the work of mediation in both natures, Rom. L.A. He declares bimfelfe mightily to bee the Soune of God, by the resurrection from the dead. But the Papists thinke they hit it home, when they bring that place, I. Tim. 2. 5. There is but one mediatour betwixt Ged and man, the man Christ Iesus. Therefore, fay they, he is mediator in his manhood onely. But we denie the reason: for this is spoken by the Rule

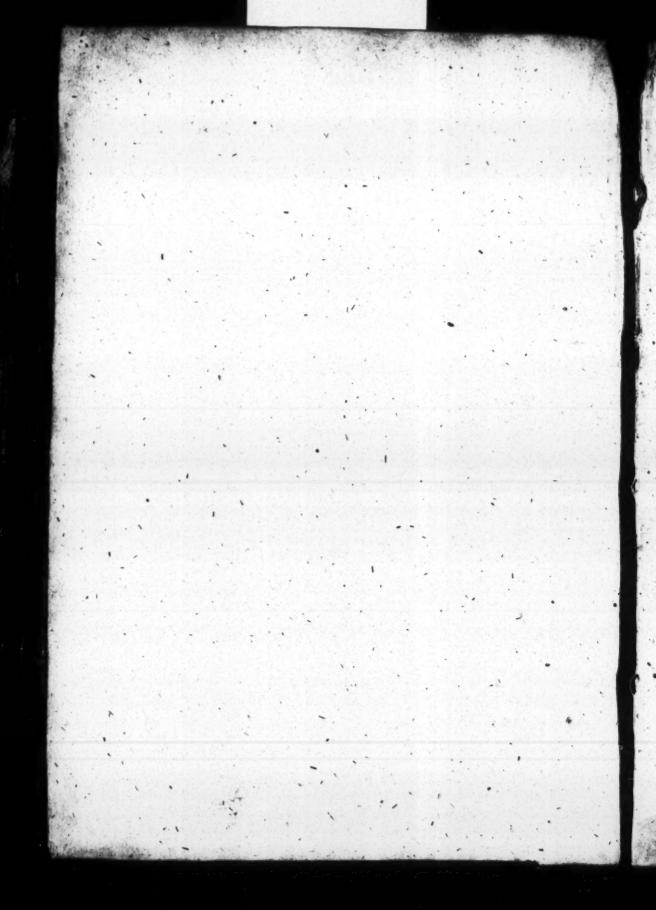
of communication of properties, and is meant of his person, not his manhood: if hee had said the manhood, it had beene plaine; but he saith man, therfore it is meant of his person, that is very God and very Man.

Secondly, this teacheth vs to renounce all other mediatours which are not God: for eyther we must make them gods that we make our mediators (as the Papists do by consequent, in that they make them fearchers of the heart) or else they can be no mediators. If they be mediators, they must be redeemers too. t. Tim. 2.5, 6. there they are joyned together, one Mediator bet wixt God and man, the man Christ Iesus; who game himselse a ransome &c. None can ransome vs, but Iesus Christ, and therefore none can mediate for vs, but hee.

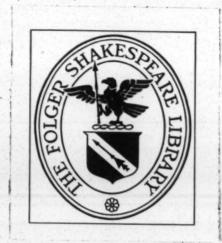
Thirdly, this teacheth vs that Christ is entirely ours, both his Godhead & his manhood, and all that hee hath done in both Natures, in the worke of his mediation, being most perfect, entire, and all sufficient, is also ours. And therefore wee should cast our selues wholly vpon him, and strengthen our faith in him, assuring our selues, that wee are fully reconciled to God in him: for what the manhood could not do in the worke of our mediation, that the Godhead did; and therefore let vs rest wholly and onely vpon him, as vpon a most perfect Mediatour.

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